

ZION'S HERALD

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THE USE OF SORROW.—The Christian religion has its root in sorrow, but it blossoms out in joy; it began at the cross, and ends in glory. Hence the Apostle could say, "sorrowing, yet always rejoicing." It calls attention to the deep, sad, dark, and intricate problems of life, and is thus calculated to give us a sober, and even severe aspect; but as we are informed how these problems may be solved, and how they may even be made to work out for us a far more exceeding and eternal weight of glory, we are allowed to joy in all our tribulations for Christ's sake. Our sorrows are the stepping-stones over which we pass up to heaven. In glory, nothing will brighten up so as our great sorrows on earth. How they draw us to Christ! We never knew how precious were His promises till they were read through tears. Our greatest mercies often come sadly disguised. We dread them, and elbow them off as enemies, till they are transfigured by the cross. Like the law, sorrows are our schoolmasters to lead us to Christ; severe pedagogues, but capable of giving a great deal of deep and valuable instruction. Blessed is the man educated in this school of Christ.

The most radical act done in a British Parliament since the time when Oliver Cromwell and six other brown-coated Republicans withstood Charles to his face, was committed last week Wednesday, when Sir Charles Dilke offered his order inquiring into the expenses of the Royal family. He was calm and quiet, while the storm was high. He made out his list of extravagances, and asked for the bills. He declined to debate the question of the monarchy, confining himself to this preliminary. The cries, hooting, sneers were excessive, the galleries joining with the House. He supported his call with a speech, often interrupted by the noise, but faithfully pushed to the end. His motion was seconded by Mr. Auberon Herbert, who declared himself in favor of republicanism. His speech was drowned with the up-

roar. The members demanded that the House divide on the order, and it was rejected. For the motion, 2. Against it, 254. The result was received with derisive laughter. This laughter will be from the other side of the mouth next time. It shows the fear of the rulers. Just so our Congress laughed down and yelled down John Quincy Adams and Joshua R. Giddings. Yet who won that battle? These two votes represent the future of Britain. Two others, it is said, were for it, who were among the tellers, and did not vote. Two will do. But where were the four hundred other members? The House has over six hundred members, and only 256 voted. Were they afraid? This was a great day, and the little acorn will yet prove itself an English oak. How soon, who knows?

A TROUBLED CONSCIENCE disturbs *The Universalist*. It cannot let the doctrine of endless misery rest. Though it says there's nothing of it in modern preaching, it contrives to keep its columns well supplied with it. Lately it has unearthed a sermon preached in London about the time of the Great Plague, a terrible time, in which God's providences were very solemnly presented. Among other earnest words, it quotes these:—

"When the wicked die, their bodies are clapt up in the Prison of the Grave, where they rot and putrify under the chains of death which are laid upon them, and their souls are sent down into the Prison of Hell, where they are bound up in chains of darkness and wo, and reserved unto the judgment of the great day; when the Lord Jesus shall appear to judge the World, he will bring the keys of Death and Hell along with him, and open both these Prison doors, not to give liberty and release to the Prisoners, but as prisons are opened at assizes, to bring them forth to judgment; he will open the Prison of Hell, and all souls of the wicked shall come forth like so many Locusts out of the bottomless Pit; and he will open the Prison of the Grave and all their bodies shall creep like so many ugly Toads out of the earth; and then soul and body shall be joined together again, and this meeting will be sad beyond expression. . . . The damned souls have been lying in Hell many years, full of anguish at their separation, and they know their anguish will be increased by the torment of their bodies in their union."

Now we ask the editor of *The Universalist*, soon to leave his chair, to one regret, for he is a pleasant and capable gentleman, to answer one question in the sober manner that he would preach a funeral sermon, for this subject is infinitely serious. Does not this ancient preacher truly describe the death of the body? Is it not "clapt up in the Prison of the Grave?" Does it not "rot and putrify under the chains of death which are laid upon it?" Is that law changed? Has any progress been made in sweetening the tomb? Are we not still compelled to say to corruption, thou art our father, and to the worm, thou art my mother and my sister?

If this is true of the body, as of all because of sin, may it not be true of souls of all who repent not, and forsake not their sins? If it may be true, is it well to mock at such a solemn truth, Scriptural and awful? Is it not better to state it sadly but firmly?

The Congregationalist declines to endorse the movement to send South and West Dr. Dorus Clark's book on the Exclusive Christianity of Congregationalism. It puts the recommendation we quoted off upon a correspondent. We accept its retirement from the front, on that question, only we question the wisdom of letting such correspondents appear in the non-correspondent columns unchallenged. Did it also approve a shameless lampoon it published two weeks ago on the Troy Praying Band? A long article it was, mocking at their appearance and conduct, comparing them to a band of minstrels, and commending Rev. Mr. Hale's ornamental and soulless vespers as a superior article. It knew that it was as proper for ten gentlemen to take charge of a social meeting as for one. It confessed

that the brethren made a lively and spirited meeting; that they sang well, spoke well, prayed to the point, and got the audience into sympathy and co-operation. And yet, because one brother was a little ungainly in some of his motions, as this critic counted ungainliness, the whole service is mocked at. Suppose one should have entered Dr. Dexter's or Mr. James's church, and mocked through the *HERALD* at some infelicitous gestures in which they might have indulged, while earnestly pressing the truth? They are all open to criticism. Few speakers are more raw in manner than Dr. Bacon. But would it like, when he is making an earnest plea for Christ, to have a Methodist critic (we have such of taste and sharpness sufficient for the occasion) set him up for ridicule? "Whatsoever ye would that men should do unto you, do ye even so to them." We trust it will not only decline to endorse this correspondent, but rebuke him for his course, and itself for publishing his folly.

The Pacific Churchman has a correspondent in Utah, who writes:—

"The Mormons are not so bitter against the Episcopal Church as they are against others—and especially the Methodists, whom they fairly hate."

To which *The California Advocate* well replies:—

"Well, we suppose that is so! The prince of the power of the air and his emissaries are bitter against all earnest, zealous, and persevering Christians—especially the Methodists, whom they fairly hate! We do not see that it can be helped, so we must consent to fight it out on that line. Well, we would rather have the frowns than the smiles of Brigham Young and his adulterous priesthood!"

The Globe, the new Boston daily, is very like a globe, round and smooth. It has no opinions on anything. Its motto seems to be,—

"Aristocrat, Autocrat, Democrat,
What care I?"

It ignores Republicanism and Democracy, Woman's Suffrage, is sort of Prohibition and free rum. It has money and talent, but it wants a purpose, and a good one. The little *News*, baffling bravely against wind and tide, is a far more valuable sheet as yet. May the *Globe* come out strong for the Right. Then it will be a power, and in time a success. It is valuable now for its editorial papers on general subjects, and for its news.

A reader desires to know:—

"Does the Missionary Committee at New York appropriate any part of the general funds of the Society to send the Gospel among the colored people of the South, or is that work left wholly to the Freedman's Aid Society? The Missionary Report gives the appropriations to Southern Conferences, but does not say whether the blacks are included."

The blacks and whites, and all intermediate colors (and all human face-colors are intermediate, nobody being pure white or black), are all included in our Minutes as members. All the Southern Conferences except the Kentucky, Holston, and Virginia, have colored members. We think these three have not. Several of these are almost all colored; two, Lexington and Washington, entirely so. The Freedman's Aid Society takes charge of schools alone, and some of them are white schools, but most are colored, though none are by organization, charter, or name, of any color. "Freedman" even might include the Southern white, who was enslaved with his dusky brother, and is not yet quite as free, for prejudice and disloyalty still bind him fast in their slavish chains. Our work is mixed in the South in its policy, but the true way is conquering, and South Carolina, the New Massachusetts, as it was called at the beginning of its new era, will yet leaven the lump.

Original and Selected Papers.

BEYOND THE RIVER.

BY CAROLINE HARRISON RHODES.

I know of a land where I fain would be,
It lieth beyond a dark river;
There are faces there that are dear to me;
Shall they be hidden forever?

The fields that I tread are fresh and fair,
I clasp hands that are loving and true;
The hale of morning hangs over me here,
But it hideth not from my view.

That distant city, with pinnacles set,
Where the white flag of peace shall unfurl
When the nations of earth in its walls shall have met,
Each gate of which is a pearl.

I can catch the gleam of the amethyst,
The flash from the crystal sea;
And never a vapor, and never a mist,
Hides the river of Life from me;

But the faces I love, and the lips I have pressed,
Could I know that they waited me there,
It would make my sad heart to forget its unrest,
My losses less heavy to bear.

A STUDENT'S LETTER FROM ABROAD.

Cologne.—Perfumery.—The Cathedral.—A Quaint Story.

Turning our back upon Bonn, we re-embark, and this time for Cologne. The last mountain has been passed, and as a consequence the last ruined castle. A short distance, however, separates us from our destination, where we arrive in due season, and go ashore with the firm determination to drink nothing but Cologne water all the time we are there. We soon abandon this idea, however, for we find that the liquid is put up in very small bottles at a very large price. If anything like that which runs in the streets, I venture to say it is dirty enough, and smells anything but sweet. The article which we have at home must be of domestic manufacture, for all that I have seen was quite pleasantly scented, and answered very well for toilet purposes. Cologne is without question the most abominably smelling place in the world. I had thought Heidelberg bad enough with its distinct stench for every street in the city, and every hour in the day; but while here I did so long for one good snuff of Heidelberg air, that it hastened my departure by at least twenty-four hours. Most German cities are poorly drained, or not at all. The sink water stands in pools, or flows along the gutters of the streets. Coleridge has enumerated thirty-six distinct stench which he met with in Cologne, and says the Cologne water was invented to cover them up. I am not at all disposed to question his figures. Several times I was obliged to hold my breath and run. I am not slow of foot, and yet I was usually black in the face before I reached fresh air. Under such circumstances, however, any change will always be regarded as desirable.

The Cathedral is the first object of interest, and thither we wend our way. The guide-book informs us that it will be the finest specimen of Gothic architecture in the world, when completed. This is something like the boy's wood, however, when he had sawed that stick, and three more, he would have sawed four sticks. The towers are not yet erected, and an air of incompleteness mars the external appearance of the whole edifice. The two spires, which are to be its great glory, will rise more than five hundred feet above the court in which they stand; higher than the loftiest pyramid; higher than the dome of St. Peter's at Rome. This Cathedral was commenced in 1248, and for intervals of a hundred years has been used for various odd purposes. The French army quartered their cavalry horses here.

We enter the Cathedral, and are at once impressed by the magnificence of its proportions. After paying to the beadle a sum about equal to fifty cents, we are turned over by him into the hands of a guide, whom we suppose is paid to show us a part of the establishment, until informed, just as we are going out, that he expects a fee of forty cents more.

In the rear of the altar are the tomb of Maria of Medicis, and the chapel of the Three Holy Kings. In the latter are deposited the bones of the three Magi who came from the East to adore our Saviour, or, at least, such is the belief of all good Catholics who attest their faith by a rigid attendance on all feast days, at which time alone it is open to the public. This cathedral contains some of the most magnificent windows of stained glass, mainly descriptive of the visit of the three Shepherd Kings, whose bones we are told have rested within its walls for many hundred years. Where these bones came from, I am unable to say, though I remember to have heard that they were presented to the Archbishop of Cologne sometime during the Crusades.

There is a very quaint story which attempts to account for the manner in which the plan of this cathedral was obtained. The architect, after laboring for a long time, grasping in vain after the vague ideas which he strove to combine, came, it is said, almost to the brink of despair, when the devil proposed to furnish the plan for a stipulated price. His terms were,—the architect's soul, and that of the first person who should enter the chapel after its dedication. The poor architect was so bewildered by the magnificence of the plan which was submitted to his inspection that he finally consented to the demand. For a time, of course, his reputation rose high, as is frequently the case with those who have dealings with the devil at this late day. His skill was extolled to the skies. But just before the chapel was completed, the terms on which he had obtained the plans became known, and everybody fled from the vicinity. The workmen dropped their tools and departed. A New England Church on a Sunday afternoon was never more completely deserted. One would suppose that some of our architects had obtained their plans on the same terms, and that all the people knew it. But pardon the fling, and let us return—not to his satanic majesty, for we are said to have a natural drift in that direction quite sufficient to call out all our positive virtue,—but to the story of which he is supposed to have been the cause. An old woman who had been condemned to death, finally offered to enter the chapel, and as she was thought to be a hardened sinner, the priest readily acceded to the proposition. The day on which the ceremony was to take place, at last arrived, and was ushered in with great ceremony. At the head of the procession there was borne a barrel-like object, draped in black. It was supposed to contain the old woman, though large enough to hold a half dozen such. The priests brought up the rear, sprinkling with holy-water every body and every thing.

On arriving at the chapel, one end of the uncouth object before referred to was thrust in at the door, and then immediately deserted. People who could look through the windows, saw an object rush across the floor, and by all there was heard a fearful noise followed by the most terrific screams. A few hours afterwards the architect was discovered in his own house, seated at his desk, and with his neck broken; but when they went to remove the obstruction from the chapel door, they found the old woman laying senseless in the farther end of it. She had thrust out a hog from in front of her, and it was from this that arose the fearful cries. He was found at the other side of the chapel with no whole bone in his body, and in much the same condition, I suspect, as though he had been run through a Cincinnati Steam Lard Extractor. I forbear to enlarge upon the entire absence of anything which looked like a hog's bristle, and the odor of burning hair which rose like an incense to the roof. The old woman had conquered by strategy, but the sight of the devil so completely overcame her that she immediately repented of all her sins, and joined the Catholic Church.

CHRISTINA'S CALL.

BY MRS. O. W. SCOTT.

Summons to tea quickly followed, and while discussing Mrs. Wheaton's delicious bread, pies, and cake, they buried the hatchet, and, as women will the world over, pretended to forget their little disagreement, and parted soon after the meal was through, declaring that they had never passed so pleasant an afternoon before.

Refusing to wait for Robert to carry her home, Mrs. Fairfield started down the hill alone. The road passed through quite a forest of maple and birch trees; and as she entered the delightful shade, she saw Christina sitting on a large rock, apparently waiting for her. "What a beautiful place this is. Do you come here often?" she asked, pausing under a great tree, and taking in the charms of the little nook.

"Mrs. Fairfield," said Christina, earnestly, without heeding the question, "what did you think of me this afternoon? I didn't know what I was going to say. They think I'm willful, and provoking, but I don't mean to be. I'd give anything if I could be like the other girls, but I can't—and O dear! Aunt Susan and I always have a spat when she's at our house. Everything goes wrong, and I don't know what to do. But that wasn't what I came to say," trying to control herself as she spoke. "You can't understand all this, of course, but I came down to tell you that I am very sorry that I interrupted your conversation with Mrs. McPherson. Mother says it was very rude."

"That is all right now, but I want you to tell me why I can't understand all this. Perhaps I can without your saying one word. I'll sit down here and give my idea, and you shall tell me if I am right. Well then, I think you do not enjoy housework very much, because you feel as though you ought to be doing something

else; but what that something else is, you hardly know. Am I right in this?" Tina nodded. "And your parents and Aunt Susan are not willing you should go to school, and think, perhaps, that you are a little lazy, when you really do not mean to be."

"Who told you?" asked Christina. "None told me just what I have stated; but I once knew a girl who was much like you, only she had parents who educated her gladly."

"And did you ever see any one graduate?" asked Christina, earnestly.

"O, yes indeed," was the answer.

"Well then I want to tell you something. One day, as much as two years ago, I was sitting up stairs in my room, watching the sunset. And I was feeling, O so sad! because everything was going wrong, and I didn't know what to do, when I saw—now Mrs. Fairfield I wasn't asleep—but I saw a great room full of people, crowded, and I stood upon a stage before them, all dressed in white. I knew it was myself, and that I was happy, that I had accomplished something, but that part was all dim; I don't know what I had done."

"Was that all?" asked Mrs. Fairfield, as Christina paused, trembling, even visibly, as one will when heart treasures are disclosed.

"No, perhaps I might have been mistaken; but I thought I heard some one say, 'Will you do it?'"

This was said in a low tone, as if it were of another world's mysteries they were talking.

"Have you ever mentioned this to your mother, Christina?"

"Yes, once; but she said it was a temptation."

"Well, my dear child," said Mrs. Fairfield, after a little silence, we must not sit here longer, for the dew is falling; but I will not forget you. I can't tell what you had better do. I will say, however, that if I were in your place, I would do just the best you can for your mother for the present, and see if God will not provide a way. This delay may be a part of your education; and don't forget to ask your Heavenly Father for special guidance, for courage and patience."

Christina felt that she had found a friend as the minister's wife kissed her, and then turned hastily homeward through the gathering shadows; and she told Robert that night that she believed the "good time" was coming, at which he nodded cheerily, and "guessed so to." He had faith in his sister, although she sometimes puzzled him vastly.

"Well, I'm glad you have come, Mattie," said the Rev. Mr. Fairfield, as his wife entered the little parsonage kitchen. "I studied as long as I could see, and then put Charlie and Grace to bed, and here I've been sitting ever since, waiting for the rattle of Brother Wheaton's wagon."

"But you have not been idle, I judge, with such a dish of pop-corn as that before you. I have quite a history to give you now, so please put that newspaper at a safe distance, and I will commence."

After giving an account of the afternoon, said she, "And just think, Gordon, those very ladies who frown at the idea of a woman's being educated, and making her own way in the world if called to do it, can meet and spend their precious time in hemming and knitting a little, and gossiping and slandering a good deal, and think they have been doing just what is most right and proper for women to do. I hope the time—"

"You'll excuse me for coming right in, won't you? Dear Brother Prindle used to say that I lived so near I really seemed like one of the family." And with this cheering announcement, Aunt Susan Dyke seated herself beside the table, and threw back the shawl which had covered her head while crossing the street from her domicile.

"O certainly, we'll excuse you if you'll do better next time," returned Mr. Fairfield.

"What a funny man you are—funny for a minister, I mean. As I told Brother Lane the other day, it would take us sometime to get used to a young minister's ways after having such a man as Brother Prindle with us. But I came in to see you, Sister Fairfield, because I thought you'd be somewhat mystified, not knowing much about Sister Wheaton and her family trials."

"But perhaps she would not like to have you—"

"Don't worry about that! I told her I was coming in, so you wouldn't think she was harsh with Tina, and she begged me not to put myself out; but its no put out to me to do a kindness like this for anybody. You see, Sister Whenton is a very devoted woman, and having but two children, she consecrates them to the Lord. She put Robert on the altar to be a minister, and drilled it into him from a little boy up, but will you believe it? he declares he will not be a minister. Now you would suppose Robert was a nice, clever boy, wouldn't you? but you ought to see him sometimes. Why, to my certain knowledge, his mother has saved enough money herself—from butter, eggs, and such

like—to send him part through college; but the marvel of marvels is, he won't go. So obstinate! when he might be a minister just as well as not."

"And what did you say she wanted Christina to be?" asked Mrs. Fairfield.

"Why, being a girl, she couldn't be consecrated to anything *special*, you know; but Sister Wheaton meant to make a good, smart, thorough-going housekeeper of her, and the like of that, but, law! Tina never'll be anything. All she wants is to curl up over a book; and she'd be as crooked as a rainbow if her mother hadn't watched her every single minute. I've talked with her, too, by the hour, as you may say, and told her how 'twould hurt her spinal column, but it's no use. The schoolmasters have helped spoil her, praising everything she does; and if you'll believe it, she used to write poetry for her composition. Just think of it! Now it was all well enough for Charles Wesley to write poetry, because we must have a hymn-book, but for common folks, and a girl, of all things, to try to walk with her head in the clouds, looks foolish enough."

"I should think there might be danger of one's getting cold," remarked the minister.

"Why certain, Tina's got many a cold, star-gazing. O, of all unprofitable things. Why, you mind my word, Tina'll never get married. If she should, her husband would have to trust to Providence for his bread and butter, and take it out in trusting. I don't see how you can laugh, Brother Fairfield, I'm sure; but I can tell you something else that *everybody* don't know." And drawing her chair nearer her audience, and speaking in a lower tone, she continued,—

"Tina tried to run away once. Yes; she got a little bundle of clothes ready, and crept down stairs at midnight, but they squeaked—stairs most always do in the night—and her mother woke up and got hold of her before she got the front door unlocked. They cried and talked all that night; and Tina promised never to try that again."

"Why, what could have induced the poor child to do so?" said Mrs. Fairfield.

"O, she had run of a notion that they wasn't her rightful parents—Brother and Sister Wheaton, I mean—because if they had been, she thought they would have let her go to school. The idea! I just wish she had gone, and starved it out."

"Sister Dyke, perhaps Christina has a call instead of her brother," said the minister.

"Now, Brother Fairfield, I want to know if you are a Woman's Rights man, same as your wife is?"

And Aunt Susan leaned over, and gave a short, little nod, as much as to say, "Dodge that question if you can."

Much to her disgust, in obedience to his better judgment, and a bit from his wife's slipper, he *did* evade it, and soon after, the amiable lady left, unenlightened as to his views.

"What can we do for Sister Wheaton's family?" said Mrs. Fairfield, turning an interested face toward her husband, after Miss Dyke's exit.

"I hardly know," returned her husband, thoughtfully, "but I think I must go up and talk with Sister Wheaton in the morning. I almost wonder at her opposing her daughter's literary tendencies, for she is a woman of great mental ability. She is in my Bible class, you know, and really, I know very few learned men who understand the Scriptures better, or as well, as she does. Her ideas and criticisms are wonderfully fresh and interesting. Still, she is uneducated, and probably this consecration of her children to what she thinks they *ought* to do, has full possession of her mind."

"I do not wonder much at her opposition," said Mrs. Fairfield. How many mothers are there in this State, think you, who urge or advise their daughters to gain an education? It isn't fashionable. Their sons must know something, because a successful business career depends upon it; but if their daughters look, dress, act, and marry well, what more can fond mamma ask for?"

Her husband laughed. "Why, Mattie, you are getting radical. But really, I am interested in this case, and will try to tell Sister Wheaton some plain truths to-morrow."

It must be admitted that there was just a little anxiety in the parsonage the next morning. There was great uncertainty hanging over the results of the contemplated visit; and in a country church, where each member knows the affairs of his neighbor, it is somewhat hazardous for a minister to offend an influential woman like Mrs. Wheaton.

"What shall you say to her," queried Mrs. Fairfield, as she sponged her husband's "second best" coat, which bore evidence of little fingers affectionately lavish of gingerbread.

"I cannot tell. Last night I lay awake, trying to arrange some convincing arguments, but they have left me; so I have decided to let Providence open the way."

Don't worry about me, Mattie. It's better to risk our bread and butter, than neglect our duty."

[To be continued.]

EXAMPLE.

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Five loving souls, each one as mine,
And each forevermore to be;
Each deed of each to thrill
For good or ill,
Along those awful line,
Eternity!

Who for such burden may suffice?
Who bear to think, how scornful tone,
Or word or glance too bold,
Or ill dream told,
May bar from Paradise
Our Master's own?

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,—
Into still air they seem to fleet,
We count them ever past;
But they shall last,
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world their cry
Of woe thou hear!

— "Hymns of the Ages," First Series.

TRANSLATING BAPTIZO.

BY REV. I. F. HOLTON.

Shall this and cognate words be transferred or translated from Greek into other languages? There are numerous classes of words in the Greek Testament that stand in the same category with these, but about none other is there any special controversy. The words *angel*, *Christ*, *sanhedrim*, *eunuch*, *sychamore*, and many others, are transferred from the original of the Evangelists, and have become a part of our language. Ought this to have been so? Ought we now to try to effect a change? Ought the baptismal words to form an exception? While the other words might be transferred, ought these to have been translated? It is our aim to show that these last words ought always to be transferred, and never translated.

For argument's sake, we admit that there is no baptism but by immersion; that the substitution of sprinkling for baptism is one of the great evils of the day, and that this perversion ought to be resisted in every proper way. It is clear that in a country where the only translations of the Bible were made in this way, there would be little danger of this abuse. But may we rightfully resort to this protection? We answer, No.

With every introduction of something new to a people, there must come some new word or phrase to their language, or some perversion or specialization of an old one. *Vaccination* is a coined word; *inoculation* means the insertion of an eye; *train*, a succession of connected things. Our words *orange*, *lemon*, *fig*, are transfers, with slight corruption; so are most of our nautical terms. The word *train* (railways) were invented in England) is naturalized in Spanish, and *wagon* in French. Wherever ice is known in the ports of the Indian Ocean, it is probably known only by the name it bears in Boston. So, too, we have transferred from the Greek Testament the words *sycamore* and *sycamore*, both meaning a tree allied to the fig, but unknown in lands where English is spoken. What else could we do with these words unless we should translate them *fruit-tree*?

This last (using a generic word for a specific) is inadmissible. The reverse is permissible. The word *train*, for instance, means in English much else besides a railroad train; in Spanish it means that only. So, too, the Greek word for *apostle* means *envoy*; but when "He chose twelve whom he named APOSTLES," the word is used in a specific sense, and every language that has the Bible ought to have a specific word for an *Apostle of Jesus*. So of *Messiah*, *Christ*, *gospel* (*evangel*), *church*, *bishop*, *elder*, *deacon*, etc.

So, too, of *baptism*. It implies, we have agreed, an immersion, but the immersion is not the baptism. Baptism is immersion in water, as a religious rite; Christian baptism is an immersion in water as a symbol of a renewed heart. There is in English no other word that conveys the whole idea. The translator who stops short of such a definite word, stops short of his duty. If the needed word does not exist, he must make it or transfer it. Not even to correct an inveterate abuse, is he at liberty to do otherwise.

But were we willing to accept such a translation as accurate, we have yet serious objections to it. The work of circulating the Bible is one in which all should unite; certainly all good men. But there are persons who think it morally wrong to encourage a translation in

which immersion is substituted for baptism. We have no right to put a barrier between them and ourselves. We have no right to force them to carry to heathen lands this discussion, nor may we offer to our fellow-workers the alternative of a rival version or abandonment of the field. And the versions to which we object are open to the charge of having, in some instances, at least, received money which would never have been given if the peculiar translation had been known at the time.

Once more: Consistency has led translators who would not transfer the baptismal words to a fearful length. In the "New Bargain" we have no *Christ*, no *church*, no *gospel*, no *apostles*, *elders*, *bishops*, or *deacons*, no *angel*, no *devil*. The word *eunuch* occurs in Acts, but in the Gospels we have substituted a roundabout phrase which is, happily, nearly meaningless.

Lastly: Persistence in this objectionable translation occasions a suspicion that these translators have a lurking fear that the doctrine of immersion as essential to baptism cannot be trusted to merely the evidence that has satisfied so many in all generations past. If it be of God, man will never overthrow it. If it be not of God, it will come to naught.

A GOOD MINISTER.

People all want a good minister, and often seem to be at their wits' end to know how to obtain him. Some churches get new ones, and send committees all about the Conference, and into other Conferences to obtain the right one, and then do not always. He is oftentimes much nearer home. It is often much easier to make, than to find one ready made. Let me give you a simple receipt:—

1. Receive him cordially as one of the family. Let your face be full of sunshine and blessing. Make no doubt that he is the man sent of the Lord. If you see human hands in the sending, remember the Lord works through just such hands. If he does not seem to be the Lord's man; look again, and on the best side of him. It is easy to criticise, but look kindly on his faults as you would on those of the family. No one of the children is perfect.

2. Pray for him.

3. Give him a pleasant parsonage. This is all the home an itinerant has. Furnish it comfortably and have it all in readiness when he arrives. It is terrible to lie about a fortnight with your goods packed. Let him be received at the parsonage, and all things be put to rights.

4. Labor with him. Don't let him understand that he is expected to do up all the religion for the year by the job.

5. Pay him. Pay monthly in advance. He often comes with a lean pocket, and will feel sad to be three months among strangers penniless. The grocer will want his bills paid, and the sermons will be a great deal more hearty and fresh if those bills are all paid, and a spare dollar in the pocket for an emergency.

CRUELTY TO ANIMALS.—The Society for the Prevention of Cruelty to Animals was foreshadowed in promptness of a young man (the son of wealth and wildness) in the western part of this State.

Riding out in his carriage one morning, he passed a man with a horse and sled, the former being the fairest specimen of animated anatomy possible. He ordered his driver to stop, and stepping to the sled, took the axe, and with one blow sent the weary beast to its last rest, then drew from his pocket his purse, and paid the astonished yeoman a handsome sum, with the charge, "Don't you never let me see you drive a horse looking like that again." It will be observed even this impromptu and jolly exhibition of humanity was started on a *pecuniary basis*. As then, so now and ever, humanity and benevolence must have a *specie basis*. The new Society for our "Dumb Animals" will have singular restraining influence, as its power to operate upon a funded basis is known and understood. Dio.

What a happy thought it is that truth, like its Author, is unchangeable! "Jesus, the same yesterday, to-day, and forever," and so is his Gospel." And being so, all the joys and consolations it has given in the past it gives now, and all the stimulus it gave to a noble life in a coming inheritance is still furnished. The songs of our fathers are still sung by the children. The parental voices are hushed in death, but at their funeral were sung the praises they loved while living, and still they rise to heaven. When we are gone our children will take up the music, and, maybe, in better spirit and execution, and so on till the end of the world. The name of Christ shall last like the sun, and while the world stands men shall call Him blessed. Cutting short the sermons and exhortations, and stifling the prayers of the saints amid the suffocation of departing life, death shall only change and sweeten the believer's songs. On the other side of the river, as on this, they shall sing of Him who has bought them, and washed them from their sins in His blood.—U. Presbyterian.

For the Children.

LITTLE BERTIE.

Our dear little Bertie was lost one day,
We thought that he surely had run away.
We searched for him high, we searched for him low,
We looked everywhere that a baby could go.

We looked in the cellar, we looked in the shed,
We looked in the basket and under the bed;
We looked in the parlor behind the big chairs,
We looked in the closet and under the stairs:

We looked in the clarn, and into the well,
Of all the strange places I never can tell.
But yet to no purpose, we still could not see
Where in the wide world little Bertie could be.

Half frightened and anxious, with fast flying feet
We ran to the neighbors, and into the street.
We changed to glance up to the top of the house,
And there on the ridge-pole, as still as a mouse,

Sat dear little Bertie, so cunning and sly,
We scarcely knew whether to laugh or to cry.
And not till we had him safe on the ground
Did we dare to feel sure little Bertie was found.

How he ever climbed up there we never may know;
'Twas a very queer place for baby to go.
But we think the dear God who takes care of us all
Sent angels to guard him, lest Bertie should fall.

— ELLEN F. LATTIMORE, in *Little Corporal*.

FISHING FOR BOOTS.

"Fishing for boots!"

"O, yes; let me tell you the story.

"On one of the islands skirting the coast of Maine, lived two little boys, John and Benny Waterman. They were eight and ten years of age, and their life on this rough and sea-girt isle, had made them courageous and strong. They were not children of extremely poor people, but had been trained to feelings of self-dependence, young as they were. Their father owned a small farm, which he worked, with the help of his boys, during the summer months; but spring and fall he was accustomed to go out in a small schooner for a few days or weeks, as the case might be, for fish.

"The boys delighted to go with their father on these expeditions; and as he could make them useful about the vessel, he often allowed them to accompany him. They were as much at home on the deck of this little craft, as in the old farm-house; and often when the vessel was lying at the little pier, a short distance from their home, they would beg to be allowed to sleep in its narrow berths in preference to their little room at home. These boys attended school regularly in the winter, and sometimes during the summer term, but their father often said he thought it more important his boys should learn to work while they were young, than to get so much book-learning, as there was time enough for that when they were older. But broken up as their schooling was, they made progress, and, I think, would have stood comparison well with some of our city boys of their age.

"Well, one winter in the early part of our war, when the prices of necessary articles were so high everywhere, and when warm fur caps and stout winter boots could not be bought for a song, these little boys trudged two miles to school every morning, and back again at night, with nothing better to protect their feet than a pair of stout, low shoes. They made no complaint, for they understood the situation, but they talked it over between themselves, and decided it was the last winter they would go without boots, for, said they, 'If there is fish enough in the sea, we will have boots next winter.' So, early in the spring, when their father was making ready to go out on a fishing expedition, they begged to be allowed to go along too, and, promising to be useful, and to make no trouble, they were told to get their sea clothes ready then, for they would be away three or four weeks.

"One morning, when they had been out a fortnight, their father heard them calling him; but being busy at the other end of the vessel at the time, he paid no attention, until he heard a shout from the boys, and looked up just in time to see them land a large halibut on the deck, their faces flushed with excitement and exercise. They called out soon as they caught his eye as he moved toward them, —

"'Why hadn't you come and helped us, father? we were afraid we should lose him. An't he a beauty?'

"'He is, indeed, my sons,' he replied; 'but how did you manage so big a fellow?'

"'We just held on like anything,' said little Benny. But John, with an eye to his value, asked, 'Isn't he big enough to get us boots next winter?'

"His father laughed heartily, as he answered, 'I think he is, my son, and something to balance.'

"So John and Benny had their thick, warm boots the next winter, and I think enjoyed them all the more for the effort they had cost them.

"When any of my little readers feel like murmuring at what is provided for them, I hope they will remember these little boys, who made the best of what they had."

ALICE GURNEY.

LIVE AS YOU PRAY.

I had been taking tea at the house of a highly intelligent Christian lady, in an interior city, and talking, among other and higher things, about her beautiful and commodious mansion, and the builder, by whom it had been most skillfully and economically rearranged, and almost rebuilt since its purchase. We soon went to the weekly prayer-meeting; and that, by the way, in a storm of wind and rain which might have furnished an excuse, if not a good reason, for the lady's staying at home. I had seen the builder referred to, and was quite struck at finding him in the desk, to take his turn, according to the custom in that church, in conducting the meeting. "Your friend, Mr. —," I ventured to whisper to the lady. "Yes," she replied; "and I am as willing to hear him pray now as I was before our business transactions together." The topic of the evening favoring, I reproduced the remark as one I had "once heard." Whether its origin was understood beyond Mrs. — and myself, I do not know; but I told her at the close, that, judging by the visible effect of the remark on the little assembly, she had made the speech of the evening. When shall the time come that the prayers and exhortations of all Church members shall be no less acceptable to their brethren and sisters who have had intimate business and social relations with them, than to others? It would be a "good time;" perhaps the millennium.

POMP'S CONSCIENCE.

A rebellion against an unpopular minister occurred in an old parish. A negro of the olden time, Pompey by name, and pomp by nature, joined the outgoers. The *Church Journal* thus finishes and applies the story: —

"As Pomp joined the rebels, they were greatly taken aback. They did not evidently consider him as of much honor to their movement, as he judged himself. So one of them opened fire upon him.

"'Pomp, what are you doing out here?'

"'Me, sah? I see got tired of de parson.'

"'Tired! what have you to say against him?'

"'O, nuffin special agin de man, but I dozzent like his teachin's. His sermons is too long; I goes to sleep, ye see. I likes somfen more 'citing like; and de fact is, my conshuns won't let me sit any longer under his preachin'.

"'Conscience, Pomp? That's too good.'

"'Yes, sah! Can't the gemman of color hab conshuns, I see like to know?'

"'Well, I s'pose he can, Pomp; but what do you know about conscience? What is conscience?'

"'Conshuns, sah? I tink I knows what conshuns is. Conshuns, sah; conshuns — ahem!' Pomp here drew himself up, put his hand upon his breast, with his finger pressed in firmly, and with his eyes rolled up in a sanctimonious fashion, said, with great energy: 'Conshuns is dat feelin' in HERE, what says I won't. *Daf's conshuns, sah!*'

"There is a great deal in our day which is said and done under the sacred name of conscience, but when reduced to its true meaning, it is nothing more nor less than that feeling within of sheer self-will, which says, emphatically, with eyes raised to heaven, hand upon the breast, and finger pressed to the heart, 'I won't.' It's Pomp's conscience."

The honor of setting up the first printing-press in the American colonies belonged to Massachusetts. Only nine years elapsed from the landing of the Pilgrims at Plymouth when a press was in operation at Cambridge, then as populous as Boston. The project was set on foot by Rev. Jesse Glover, a dissenting clergyman in England, who took a great interest in planting the colony, and part of whose family were already on these shores. He embarked for America with his press, types, and other equipments for an office in 1628, just about eight years after the Mayflower had arrived off Plymouth Rock. He died, however, before his ship reached the shore. At that time Cambridge was the seat of the civil and ecclesiastical power in Massachusetts; and the Academy which subsequently grew into Cambridge University, had been commenced. The leading men of the colony determined to establish the press there; and there it remained for sixty years under their control, and forty years before there was a press in any other colony. The first printer was Stephen Day, engaged in London by Mr. Glover, and a descendant of the celebrated John Day, the printer. The second printer in the colonies was Samuel Green, to whom Day relinquished the business in 1649. — *Stone's Lecture on the Press*.

A MISPLACED SHAKING. — A Baltimore lady who had been greatly annoyed by mischievous urchins who rang her door-bell and then made off, made a bad mistake one afternoon recently. She lay in wait for them, and soon came a step on the porch, and a vigorous jerk on the bell. She cried out, "I see you, you little rascal," caught the unresisting figure by the coat-collar, and shook him vigorously. When her strength was nearly exhausted, and hoarse with excitement, she discovered to her horror that it was the diminutive minister of her church, very red in the face, and very short for breath. An explanation followed.

SPRINKLING COMES FROM HEAVEN. — Dr. Cox was going out of my church one evening, and there was a shower of rain falling outside, and the people were therefore detained at the doors, and did not pass out as rapidly as usual; and he said to a distinguished clergyman of the Baptist denomination, then in Pierrepont Street, who was walking out with him: —

"Brother, what is the reason of this delay?"

"I think," answered the other, "there is a shower outside."

"Ah!" said the Doctor, "there are quite a number of your persuasion here; they ought not to be afraid of the water."

"No," said the brother, "it is not the water, but the sprinkling, that they are afraid of."

"Ah!" said Dr. Cox, "I know they are afraid of that; and yet it comes from heaven."

When once a man is reconciled to God, he immediately becomes a reformer in his cause. At peace with Him, he is at war with all opposed to Him. Paul was made to cease persecuting Christians; but, more, in season and out of season, amid poverty, contempt, and every kind of ignominy and shame, he preached the Gospel to them who would hear. It is hardly proven that a man is converted, if he fail to do what he can in the good work of Christ.

THE INDIAN QUESTION.

[Special Correspondence of ZION'S HERALD.]

WASHINGTON, D. C., March 12, 1872.

EDITOR ZION'S HERALD. Dear Sir:—Our people, as a whole, are woefully ignorant of the facts pertaining to the great Indian problem now being solved. As to the present condition of the Indians, and what is being done for them, and the details of the service, most people know nothing at all about them, and the doctrine of extermination is adopted by many from a want of just such information as we hope briefly to give. The Indian service for years had fallen largely in the hands of those who made of it a merchandise, and it is said not one dollar in ten of the liberal appropriations annually made by the Government was applied for the benefit of the Indians. Some two years ago a new policy was adopted by the President; all the Indian Reservations were put into the hands of the various religious denominations of the country, and the appointment of all agents and employees was left to these bodies; thus securing as far as possible, not only honest but conscientious Christian men, who, while they discharged their duty to the Government faithfully, would endeavor to civilize and christianize these wards of the nation. The success they have so far met with is all that could be expected; and if the experiment (if such it may now be called), is permitted to work itself out, our Indians will at no distant day be as valuable as any other class of our population. To the Methodist Church was assigned the following agencies: In Oregon, Warm Spring, Siletz, and Klumath, Washington Territory, Yakamia, Sko-komish, and Quinalt, Idaho, Fort Hall, California, Hooper Valley, Round Valley, and Tule River, Montana, Blackfeet, Crow, and Milk River; and in Michigan, the Ottawas and Chippewas. From most, if not all of these, the reports are encouraging. Your correspondent visited quite a number of their Reservations during the past summer, and has received letters from many of them since. The agent at Warm Spring Reservation, Oregon, says that when he took charge of it he found the Indians in a very destitute condition; not a pound of grain, or any vegetables on the Reservation; the half-starved, naked people subsisted on roots, fish, and berries. The result of the change was, that during the first year of his operations, the Indians harvested five thousand bushels of wheat, and a large amount of vegetables of all kinds. With regard to their moral condition, he says a more degraded set of beings I am sure never existed. Had they been left to their own wild natures, they could never have fallen so low in the scale of humanity. The employees were living with Indian women in a state of adultery; drinking and gambling was practiced universally by Indians and employees, and polygamy was allowed to an unlimited extent. He says, we now have a Sabbath-school that will compare favorably with any in the country. Our large and commodious school-house is filled every Sunday for church service by old and young, anxious to hear God's Word; and quite a number are professing Christians. Our day school is a grand success, fifty-seven Indian children in attendance daily, with a prospect of its increasing to seventy, and the children are making greater progress than in any other school I have ever seen. Our girl's boarding-school will be ready for occupancy very soon. We intend to teach in addition to the regular English branches, cooking, sewing, knitting, and all kinds of domestic work. All the employees are Christian, married men, except two, and they are highly moral men; and not a drop of liquor is allowed on the Reservation. At Simcoe Reservation, where are located the Kikualt and Nakuna Indians, once the most dangerous and warlike in the Northwest, there are now almost two hundred comfortable houses, with barns and out-buildings, all built by the Indians; two churches, built en-

tirely by Christian Indians, and several thousand acres of land under successful cultivation. They own some twelve thousand head of horses and cattle. About a thousand of the Indians are not only civilized, but Christianized; some two hundred and fifty adults being professing Christians. The women do no more of the out-door work than white women similarly situated do. The farm-labor school is a grand success, the boys cultivating some eighty acres of land, raise enough to supply the wants of both their own and the girl's boarding-school. During one winter the boys made twenty-eight sets of harnesses, besides many of the shoes worn in the school. The girl's boarding-school, under the charge of a Christian woman, is also very successful. These schools number some fifty scholars, and but for the want of means, might just as easily be two hundred. Every employee on the Reservation, some twenty in number, is married, and all are professing Christians, and take part in the work of Christianization. Two of the Indians have been licensed to preach, and met with much success in their Christian labors. Many of the Indians who have persistently adhered to their own Indian religion, are now coming in and asking for land, and express a desire for Christianity.

Hundreds of tribes, once warlike, are now settled down to civilization, and many are Christianized. In fact, in every tribe in which Christian missionaries have been at work, the result is all that could be expected.

We deserve the support of the Christian sentiment of the country for this humane policy, inaugurated by the President, and carried out jointly by the Board of Indian Commissioners and the Secretary of the Interior, knowing that it cannot fail of good result. T. K. C.

PROVIDENCE CONFERENCE.

FIRST DAY—MORNING.

The Providence Conference assembled for its thirty-second annual session in the Chestnut Street Church, Providence, on the morning of Wednesday, March 20, Bishop Ames in the chair. An unusually large number were present at the calling of the roll. The devotional exercises were conducted by J. B. Husted.

The morning is clear, but one of the coldest of the year. The week of the session is likely to be remarkable for the extreme rigor of the weather. But the brethren themselves are full of fire and enthusiasm, and the proceedings are likely to be unusually animated and interesting. Bishop Ames has a severe cough, and is looking somewhat worn, but manifests no indication of feebleness in his work as presiding officer, although this is the fifth Conference that he has attended in so many consecutive weeks.

M. J. Talbot was re-elected Secretary, and being authorized to appoint his assistants, named the following:—

George L. Westgate, Alfred A. Wright, W. Ela, E. L. Hyde. The Standing Committees were appointed. It was ordered that the sessions open at 9 o'clock, and close at 12. Communications from the Tract Society, Sunday-school Union, and Book Committee were read and referred to Committees. A draft on the chartered Fund for \$35, was ordered.

The Quarterly Conference of the Chestnut Street Church having voted unanimously to deprive Jesse Fillmore, a local elder, of his ministerial office and credentials, on complaint of being "found unacceptable in his ministerial office after due trial," and he having appealed to the Annual Conference, his case was referred to a select number of fifteen.

A. P. Palmer, S. M. Beale, W. B. Heath, J. W. Price, D. L. House, H. B. Cady, and S. E. Evans were continued on trial. The following were continued as Deacons: J. Q. Adams, E. L. Hyde, S. J. Carroll, A. L. Dearing, G. De B. Stoddard, and J. C. Gowan.

A. W. Mills, A. W. Kingsley, and G. E. Fuller were elected Elders.

The Supernumerary list were taken up, and W. H. Richards, C. Banning, F. A. Crafts, W. O. Cady, H. S. Ramsdell, W. F. Farrington, S. W. Coggeshall, and A. W. Kingsley were continued in that relation. J. Livesey was made effective.

O. Robbins, E. B. Hinkley, C. Morse, L. Pierce, E. Benton, C. S. Sanford, W. Emerson, G. A. Carter, R. C. Phelps, J. C. Allen, and J. Cady, were continued as Supernumeraries. B. M. Walker has deceased during the year.

Much to the regret of the Conference, the Bishop stated that on account of the amount of labor which had for some time past devolved upon him, he should be unable to preach on the Sabbath.

The character of effective Elders being taken up, G. W. Brewster reported the state of the Norwich District. Two new churches have been erected. A revival interest has prevailed in many places, and more have been converted than during any previous year of his acquaintance with the district. He reflected severely upon the raising of tobacco by church members in the Connecticut Valley, and expressed an earnest desire for the coming of the time when not a leaf of the filthy weed should be grown in all the region.

The Fall River District was reported by S. C. Brown, D. D. A church has been erected at Little Compton, which will probably be dedicated free from debt. The church at North Dighton has been relieved of its debt. Excellent parsonages have been built at North Bridgewater and Marlboro' Street, Newport.

AFTERNOON.

In the afternoon the Anniversary of the Preachers' Aid Society was held, J. E. C. Sawyer in the chair. Addresses were made by A. Palmer, C. M. Alvord, and F. A. Crafts.

The Bible anniversary was held in the evening. Rev. C. S. Macreading presided, and appropriate addresses were made by G. A. Morse, and G. E. Fuller.

Special mention should be made of the preliminary service held on Tuesday evening, which was a meeting for the relation of personal experience and call to the ministry by the candidates for admission into full connection with the Conference. The class was an unusually large one, and their statements were uttered with great simplicity, directness, and moving effect. In the class is that juvenile old man, Joseph Marsh, who has preached the Gospel, and every needed reformation for more than fifty years, and at the age of seventy-six is as young as ever.

[See page 152.]

Our Book Table.

TRAVEL.

A RUSSIAN JOURNEY, by Edna Dean Proctor. J. B. Os-good & Co. This charming volume is a vial of the best perfume, extracted from what has usually been considered an odorless flower. She has brought from Russia one of its own gems, which she so delights to describe. Into three hundred pages she presses the whole of this vast empire, historically and geographically. Her first chapter sets forth St. Isaac, the St. Peter's of Petersburg, and the Crown Jewels. Few conceive how wonderful is this wealth of Russia. She excels Ormus and the Ind in her "gems barbaric." Even her school for Music is a wonderful museum. Moscow is made fascinating with its shrines and bells, which set her musical soul flowing into rhyme. "The Fair of Nijnei" gets an enthusiastic description. All old world fairs are rich treasures to Americans, they are so unlike anything here; and this, with all Asia pouring into it, is especially alluring. Down she drops on the Volga, close to the Caspian, finding some rough usage by the way, and so round to the Crimean home. Her work is entertaining. It will bear many a reading, and is a good guide to the traveler in this unknown land, seed of coming empire.

AN AMERICAN GIRL ABROAD, by Adeline Trafton. Lee & Shepard. Miss Trafton has become known to the public through *Scribner's Monthly*, and other sources. She is the daughter of her father, Mark, the Hon. and Rev., in soul as well as blood. She here appears in the inevitable outcome of the journalist and the magazinist, a book. The most of this work appeared first in the *Springfield Republican*; and revised and improved, as a lady knows how, it comes before a wider public in another shape. The title is happy, and so is the treatment. A *bel esprit* marks the book, from the start. She has a knack of saying unexpected things, dropped out from the sides of the mouth, while the main and common-place oration pours out from the centre. "Mrs. K." (Mrs. John Kendrick, esq., of Providence) is her duenna, who is made a sort of protectress to the gay miss,—a protection evidently never asked, wanted, or granted. She has a neat way, not always consistent with soundest exegesis, of introducing Scripture phrases. Thus, as they enter the steamer, where she had anticipated space, and found this vacuum of nature filled, even to nature's abhorrence, she says, "We followed the direction of his dirty finger, and there fell from our eyes, as it were, scales." So very happily, at Père la-Chaise, she describes the "quiet dwellings of the noiseless city, where they need no candle, neither light of the sun." The Paris Kindergarten gives a play to her womanly feelings. As she describes the score of babies, which "looking so very like the same image done in putty over and over again, appears an alarming and unlimited number when taken in a body. They rolled beneath our feet; they clung to our skirts; they peeped out, finger in mouth, from behind the doors; they kicked pink toes up from the swinging cradles. Every head was tied up in a tight little night-cap, giving them the appearance of so many little bag-puddings. Their table was a kind of elongated doughnut."

She has a good time in Switzerland, describing its mountains with an air of making fun of them, that the gray old fellows wouldn't like if they should hear of it. Thus of "Rhigi's Sunrise" it is said: "Suddenly the white faces of the distant mountains grew purple with a rage which we all shared. The flaming banner streamed out across the east, and the King of Day, with most majestic step, but frightfully swollen, tell-tale countenance, rose in the heavens. I am sure he had been out all night." The trip is one of the usual sort, yet not for that reason, less delightful. Everybody wants to see the sweet fields beyond the swelling floods, and she tells Miss and Mrs. Everybody that they can see them, if they have peace and pluck. She gives these maidens and mothers all forlorn some sensible advice; tells them to take only a hat-box, which will give the stewardess a good seat when waiting on them, not to say answer well their own sea-sick necessities. A flat leather portmanteau is better, she thinks; a double woolen wrapper for sleep and rains, merino stockings, warm gloves, and a hood that covers the back of the head. No girl of the period would have written that. This for the ocean. A traveling-dress and an alpaca, or half-worn black silk, for the land; a warm shawl, but no water-proof. This is because she rides. If she walked, as she ought to have done, over Switzerland and through England, she would have tossed away her umbrella, and stuck to her water-proof.

The book is funnily illustrated, and will make a delightful companion for your summer's run to Europe, even if you stay at home.

THE LAND OF DESOLATION, by Isaac I. Hayes, M. D. (Harper's), gives a new taste from this familiar pen of his familiar subject. It is a pleasant trip to Greenland, made with Wm. Bradford, the artist, and which combines a little science with a good deal of love. An Esquimaux coquette and a passenger are the love-making centre, which comes to naught, of course. The familiar Greenland guides, the glaciers, icebergs, packs, bears, and such, are depicted and described in the Doctor's usual vivacious style. The value of the work is in its lightness, and its weight. It is easy to read, and will be found a pleasant companion for a summer hour.

AT LAST. A Christmas in the West Indies, by Charles Kingsley. Harper Bros. Mr. Kingsley makes much out of a three months' trip because he had much to make out of a stored mind, an observing eye, and a trained pen, gave him the instruments for his work. The long-craved opportunity gave him the material. It is curious that this scholar, writer, and preacher should have been possessed of a longing to visit the West Indies, rather than the cultured States. Probably he wanted a change of climate, scenery, surroundings; and he had learned by many visitors from London to New York, and New York to London, that crossing straight over the Atlantic changed skies, but not natures.

He revels in his ocean run, and puts his revels into lively prose. He exults in every hour of his tropical season, like a tropical plant itself. No yeast problem of dissipation, or city worries him now, as when he worked up his English "Yeast" and "Alton Locke." The negroes are good soldiers, and good men. The coolies are industrious and happy. If any misery exists, "is there none," he naively inquires, "among the workmen of English manufacturers and farmers?" He thought there was, when he wrote his earlier works. He has some fine observations on the tropical plants, in which science he is well versed, and takes especial delight. He complains of the idleness of the negroes, who coal the vessels, and who earn so much there that they do not have to work between their visitations. Yet he finds in them certain vestiges of goodness, and makes this plea for a Sabbath and for Divine Law, which we commend to those who fancy that there is no use trying to keep the Sabbath, or of having any Sabbath to keep:—

"The negroes, when forced to coal on Sunday, or on Christmas day, always abstain from noise or foul language, and they sing, sing nothing but hymns. It is easy to sneer at such a fashion as formalism. It would be wiser to consider whether the first step in religious training must not be obedience to some such external positive law; whether the savage must not be taught that there are certain things which he ought never to do, by being taught that there is one day, at least, on which he shall not do them. How else is man to learn that the laws of Right and Wrong, like the laws of the physical world, are entirely independent of him, his likes or dislikes, knowledge or ignorance of them; that by law he is environed from his cradle to his grave, and that it is at his own peril that he disobeys the law? A higher religion may, and ought to, follow, one in which the law becomes a law of liberty, and a Gospel, because it is loved, and obeyed for its own sake; but even he who has attained to that must be reminded again and again, alas! that the law which he loves does not depend for its sanction on his love of it, on his passing frames or feelings, but is as awfully independent of him as it is of the veriest heathen. And that lesson the Sabbath does teach as few or no other institutions can. The man who says, and says rightly, that to the Christian all days ought to be Sabbaths, may be answered, and answered rightly, 'All the more reason for keeping one day which shall be a Sabbath whether you are in a Sabbatical mood or not. All the more reason for keeping one day holy, as a pattern of what all days should be.' So we will be glad if the negro has got thus far, as an earnest that he may some day get farther still."

He tells a story of a pious negro's conversion, and adds a good point to it:—

"At all events, this crisis in his life produced, according to his own statement, not merely a religious, but a moral change. He became a better man henceforth. He had the reputation, among those who knew him well, of being altogether a good man. If so, it matters little what cause he assigned for the improvement. Wisdom is justified of all her children, and, I doubt not, of old black Isaac among the rest."

The book is very readable, and should be in the hands of all who intend to see that fair "countree."

MAGAZINES.

The Aldine, for April, is equal in beauty to any of its predecessors. Its landscapes are very exquisite. Green River is a full-page beauty; so is the Hudson, at Hyde Park. "Evenings at Home" is a like large engraving of the gowned and slippered father and husband enjoying his lovely children and lovely wife. The other engravings are numerous and elegant. No table that can afford it should be without this choice journal of art. James Sutton & Co., New York. B. H. Smith, 23 Court Street, Boston.

The Ladies' Repository has a very fine steel engraving of Lake Pepin, and a portrait of Hon. G. T. Cobb. It talks well of "Camp Life in Palestine," "The Mothers of Methodism," "A Ramble in Peru," Prof. Bennett describes Lutterworth Church and Wickliffe, and many shorter pieces make a live number.

Blackwood has a complimentary biography of Gen. Lee, in which the writer begins wrong by saying that his State sent him to West Point, and paid for his education, neither of which is true, and the last not even a half-truth. It also says his example after the war caused the South to be quiet, which has not been very quiet. He is even made to resemble his Master, in the love children had for him. He is put second of English-speaking Generals—Marlborough and Wellington being first, and Grant nowhere. The Southern brag is not all gone yet. Mr. O'Dowd is stirred by the Alabama question, and thinks the Americans are sharp, and set to win.

The Atlantic begins with a sad and startling poem by Longfellow; more of Parton's "Jefferson;" "Quite So," a good story of Aldrich; "John Brown in Massachusetts," a sketch of the purpose, for forty years, of this great man to free the slaves, and how he gradually got others interested in his movement. Hawthorne's sad tale is brought forward to a draught of the immortal elixir; and Holmes chats brightly at the head of his table. Whittier sings a good song of drunkenness out of Christ, and peace in Him.

The Religious Magazine has removed its office to the Wesleyan Association Building. Its last issue discourses on the "Possibility of Spiritual Science;" describes the Moravians and Mohammed; and has a liberal notice and large extracts from "Father Taylor."

Good Words (A. Williams & Co.) discusses "Town Geology" interestingly; "Wanderings in Spain;" "The Serpent Mounds of Argyleshire;" has a sermon of Principal Tullock, poem of Buchanan, and novel of Trollope.

The Sunday Magazine (same house) describes John Bunyan; "How to Study the Old Testament;" "The Sealed Book," and two stories.

Choral, Now may the will of God be done (*Passion Music*).....Bach
Choral, Commit thy ways, O Pilgrim (*Passion Music*).....Bach
Choral, A Strong Castle is our God.....Luther
Choral, How lovely shines the morning star (*St. Peter*).....J. K. Paine
Choral, Sleepers, wake (*St. Paul*).....Mendelssohn
Choral, To God on High (*St. Paul*).....Mendelssohn
Choral, Cast thy burden upon the Lord (*Elijah*).....Mendelssohn
Choral, Great God, what do I see and hear (*Judgment Hymn*).....Luther
Choral, Festival Hymn (new).....Dudley Buck
Choral, Angel of Peace (words by O. W. Holmes).....Keller
Choral, German Hymn of Unity (new).....Keller
Choral, All we like sheep (*Messiah*).....Handel
Choral, Hallelujah (*Messiah*).....Handel
Choral, Blessed are the men who fear Him (*Elijah*).....Mendelssohn

Chorus, Yet doth the Lord (*Elijah*).....Mendelssohn
Chorus, Thanks be to God (*Elijah*).....Mendelssohn
Chorus, He watching over Israel (*Elijah*).....Mendelssohn
Chorus, See what love hath the Father (*St. Paul*).....Mendelssohn
Chorus, See, the conquering hero comes (*Judas Maccabean*).....Handel
Chorus, Gloria (*Twelfth Mass*).....Mozart
Chorus, Abide with me (*Woman of Samaria*).....Bennett
Triumphal March and Chorus (*Nathan*).....Costa
Chorus of Levites (*Eli*).....Gounod
Solo and Chorus, Nazareth.....Gounod
Solo and Chorus, Inflammatus (*Stabat Mater*).....Rossini
Chorus, This is the witness of God (*St. Peter*).....J. K. Paine
Chorus, Mighty Jehovah (*Martyrs*).....Donizetti
Chorus, The Heavens are Telling (*Creation*).....Haydn
Prayer (*Moses in Egypt*).....Rossini
Farewell to the Forest (Part Song).....Mendelssohn
Soldiers' Farewell (male voices).....Kinkel
The Curfew (poetry by Longfellow).....Anderton
Good night, beloved, good night, (poetry by Longfellow).....Pinsuti
Sweet and Low.....Barby
The breaking waves dashed high, "Pilgrim Hymn,".....Brown
Before Jehovah's awful throne.....

Handel's oratorio of "Israel in Egypt," will be given complete by a chorus made up of the societies which are already familiar with the work.

There will be placed in each programme one or more familiar hymns, to be sung by the full chorus and the audience together. The following are among those selected:—

Heavenly Father, Sovereign Lord, "Pleasant Hymn,".....Pleasant
Come, sound His praise abroad, "Saint Thomas,".....Williams
Except the Lord our labor bless, "Federal Street,".....Oliver
Be thou, O God, exalted high, "Old Hundred,".....Francis
Lord, dismiss us with thy blessing, "Scilian Hymn,".....Hastings
From all that dwell below the skies, "Duke Street,".....Hastings
Kingdoms and thrones to God belong, "Hamburg,".....Gregorian
All hail the power of Jesus' name, "Coronation,".....Holden
O God, our help in ages past, "Windsor," Scotch Psalter, 1615

Come ye disconsolate (choir and chorus).....Webb
Thus far the Lord, "Hebron,".....Mason
From Greenland's icy mountains, "Missionary Hymn,".....Mason
The morning light is breaking, "Toplady,".....Hastings
Rock of ages cleft for me, "Toplady,".....Hastings
Our days are like the grass, "Boylston,".....Mason
Ye servants of God your master proclaim, "Lyons,".....Haydn
Nearer, my God, to Thee.....Mason
Jesus, Lover of my Soul.....Marsh

There will also be a great variety of the most popular national and patriotic music of the day, arranged in the most effective manner for full chorus, organ, orchestra, military bands, drum corps, bell, and cannon accompaniments. Among the national airs will be "God save the Queen," "Rule Britannia," "The German Fatherland," the "Marseillaise," Austrian Hymn; Russian Hymn; Italian Hymn; Belgian National Song; Spanish Hymn; and Hungarian, Swiss, Sardinian, and Portuguese melodies. Among the other selections are "The Exile of Erin," "The harp that once thro' Tara's halls," "Scots wha hae wi' Wallace bled," "March of the Men of Harlech" (Welsh), the Canadian Boat Song, and an International Diversifient introducing the airs of all nations, a "Song for the Union" to the music of "John Brown," and the "Star-Spangled Banner." The orchestral and military band music will comprise many works of the great masters, and also some of the popular music of the day.

This is a grand combination, full of patriotism, of humanity, of religion. It shows how all the world heart-beats must throb Christ to be devout and divine. It is a sermon in a psalm.

The enterprise is destined to a wonderful success. Already the hotels are engaged, and the country round may be dotted with the white tents of the jubilant sojourners, come to make a fortnight's holiday.

The twenty thousand singers will pour in from New England and the West, and the old-fashioned singing-school be glorified in this outburst of song. Dr. Tourjée, the marvelous moulder of men-singers and women-singers, is busy at work, and the Boston section, three thousand strong, have held their first rehearsal in the Music Hall. Eben Jordan presides over the financial department as easily as he ever presided over a customer in his youthful clerkship, assisted by such business magnates as Henry Mason, of Mason & Hamlin, Oliver Ditson, J. H. Chadwick, Chas. W. Slack, and such like. It is sure of a great success, and will only answer two questions that are not being put now as frequently as before the last Jubilee, "Are we a singing people, and can Boston get up an American sensation?" The fact is that Americans have as much singing talent as the Germans. All their musical history is subsequent to the Reformation, and their geniuses are still few. Our passion for music seen in singing-schools, camp-meetings, social meetings, and Sunday-schools is precisely the same material which Germany had in another shape, and our future composers are to be as numerous and famous as Mozart and Mendelssohn and Beethoven and Bach. The head-centre of this musical movement is Boston. New England is its earliest home, and though Methodism has made popular everywhere sweet and cheerful melodies, greatly improving the old Puritan minors, or the heavy German chorals, that are without lightness and joyfulness of spirit, yet that contribution to the world's

melodies has not yet got embodied in highest art. It will be so embodied, and will greatly improve that art when it is accepted of it. If this chorus, for instance, would add to its repertoire such pieces as were sung at our camp-meetings with the soul in them, "Jesus paid it all," "The old, old story," "Mighty to save," they would sweep that multitude as no chorals of Luther's, no songs of Handel's or Mendelssohn's can possibly do. Let them follow the Asa tribe of the Hutchinsons, who have conquered all audiences by putting these sweet and sacred airs into their artistic style. We trust Dr. Tourjée and Mr. Gilmore will find room for these delicious and most popular melodies. They dare everything for the people. Let them have that which they most want, and that which will perhaps be used by the Spirit of God for the awakening and conversion of the thousands that are drawn to Christ by these holy melodies.

"NOW WHAT WAS ALL THIS FIGHTING FOR?"

One is led to ask, with little Casper, after the battle of New Hampshire. Nearly eighty thousand men in battle array. The whole State ablaze. Speakers pouring in from every side. Tremendous crowds, and excitement! But for what? Mr. Straw, not a Prohibitionist, hardly a teetotaler, it is said, must be governor, or we die; or Mr. Weston, a like-conditioned gentleman, must be kept on top.

What do these men represent? Mr. Weston represents issues as dead as Julius Caesar, and a good deal deadier; for Caesar still rules the monarchical ideas of Europe, while Mr. Weston's ideas are simply opposition to abolition, to the war, and to the ideas that lay at the bottom of all the struggle of the last thirty years. They are utterly vanquished and vanished. What is the use of this everlasting prating? Is it the extravagance of the opposition government, or outrages on or of the Ku Klux, or such like stuff? This is far away from New Hampshire, and has no more to do with the home affairs of that State than the famine in Persia, or the British laudation of the Queen and her big boy. The real interests of New Hampshire, how its pauperism may be reduced, its crime diminished, its people improved in virtue, and condition, its roads and resources multiplied, these have never entered into the speeches, or resolutions, or thoughts.

Equally dumb have been their rivals and conquerors. What cares Mr. Rollins as to any local interest? They have talked outside talk entirely. A few slaps at the economy of the present State administration may have been thrown in, slaps which they themselves knew meant nothing. The great talk was about national matters. Mr. Wilson goes up, and tells them to stand by the Republican colors, which he knows does not mean Prohibition in New Hampshire. Mrs. Livermore is brought forward, a strange concession on their part, and a stranger one on hers, to keep the voters firm in a presidential line.

Yet nothing for the benefit of New Hampshire; nothing to repress its crime, and abolish its misery; nothing that is bold for present and future duty; nothing that is alive. All is dead. Gen. Grant is to be elected President; and if he was not, there would not be any change in the national work. That is accomplished. The negro is free, is a voter, is a man. He can never again be a slave. Yet this State, ridden with rum, this New England State, cares nothing for its own interests, its own people, its own misery, its own duty.

How long will this continue? How long will a Christian Commonwealth keep dumb before its chief duty? Maay good, Christian men are in the victorious party.

They declare that that party can and will abolish the rum-shop. Manchester is the home of the new governor. It has hundreds of these hell-holes. Let us see him extirpate them. Hon. Mr. Patterson, and many others believe this can be done. Let us see a single step taken in this direction. We have had some big protestations of desire on the part of the Massachusetts governor, yet he lets the prohibition of beer be slaughtered, when a little effort might have saved it. He promises all sorts of reform, but the Revere, where he lodges, still loads its table with liquors before his daily eyes.

So will it be with Gov. Straw. So is it to-day with all the ruling parties of America. They are not true to the hour. They are alike busy burying the dead. They are bragging over their past, and they let their own home duties, the call of the hour, and of God, pass unheeded, though most clearly heard. How long shall these things be?

PERSIA IS STARVING. Its people are dying by the thousands. The dead bodies fill their streets unburied, and their corruption slays yet more fiercely the living. Water has given out, as well as bread, and the double death of starvation and thirst is upon them. Can nothing be done to stay this calamity? Will not Congress order a Committee of Investigation, and our State

Legislature? The cry of a perishing people should be heeded. Means will leap forth abundantly, if once the call is made. The cause of this calamity is said to be the cutting down of the forests. This has made naked its hillsides, and dried up its rivers, and so blasted it with death. We shall act wisely if we hasten to prevent a like calamity in our own territory. But let something be done to save these sons of Cyrus and Cambyes, this once powerful and yet fraternal people.

The Massachusetts State Alliance rightly denounced the treachery of the Speaker of the House who refused to vote against the Beer bill, and so allowed it to remain a law. But who prevailed on the Speaker to keep silence? The Republican party. It is best to strike the real transgressor, and they did it when they said "this action on the Beer law has shown that the Legislature is unmindful of the best interests of our communities, and more remindful of party success than of protecting the honor of the Commonwealth."

The only cure is to say to all men who thus slaughter the right for party success, we leave your party until it comes back to God and duty.

MAINE CONFERENCE. — Rev. S. Allen thinks a better time might be determined upon for the meeting of this Conference:—

"The month of April is at least one month too early for the sessions of the Maine Conference. It is difficult for the preachers to close up their pastoral work so early in the season, when the roads are often nearly impassable. The sessions of the Conference are rendered uncomfortable, often, by chilly weather and muddy streets. And removals are, in many places, impracticable, till several weeks after the adjournment of the Conference. At the present time, March 15, the snow is five feet deep, on a level, in the interior of the State. The roads will hardly be in a condition for tolerable wheeling before the first of June. The people who entertain the Conference are subjected to much more inconvenience than they would be later in the season. It is between "hay and grass," as the farmers say, in regard to supplies for the table, and much more difficult to entertain their guests. The only argument for an early session is, that it affords the preachers a chance for planting gardens. But many preachers have no gardens, and none who attend faithfully to their pastoral work have much time to care for such matters. Nor is it of much importance. If they do their duty, the people will willingly supply this lack. This plea for an early session is really of very little force. If the sessions should be as late as the middle of June, it would afford a much more agreeable time, and would afford an opportunity for the teachers of our Conference Seminary, several of whom are members, to attend without damage to the school. Shall we ask for a change of time hereafter?"

How the Holy Spirit turns evil to good account, and makes the wrath of man praise God, is seen in this, from the *Congregationalist's* notes of the noonday prayer meetings of the Boston Young Men's Christian Association:—

"Among those requesting prayers, was a middle-aged man, who acknowledged that, for twenty years he had been a drunkard and a gambler. He was awakened in New York, by the Fisk tragedy, which brought vividly to mind the uncertainty of life and the certainty of the punishment of sin. He has since found pardon, and he has enjoyed, as he says, more happiness in a single hour, than in twenty years of sin."

These are the wise words of *The Atlanta Advocate*, on colored Bishops:—

"Our judgment is, that a wise and able Bishop of African descent, would be of great service in the Methodist Episcopal Church at this time, and we desire to see some suitable man of that race appointed to that office, without Disciplinary restrictions, as soon as practicable."

Mr. Sumner satirized the attempt of Mr. Carpenter to leave churches out of his Equal Rights Bill, by saying, "The Senator sets up a distinction in the church; a distinction, however, in which he is not original, for he has been anticipated by Mr. Petroleum V. Nasby, who reports his congregation to have sung on a certain occasion this hymn:—

"Shall niggers black this land possess,
And mix with us up here?
O no, my friends, we rather guess,
We'll never stand that 'ere.'"

The trouble with many Christians is, that they wish to find a rest this side of heaven. Lot would halt at Zoar, but he found trouble there, and was obliged at last to put out again in a damaged plight. Life is a journey, a struggle, a battle. There is to be no halt till we reach the gates, and our rest is beyond.

PROVIDENCE CONFERENCE.

(Continued from page 149.)

We give the following condensed report from the daily papers, of the three following days; full report next week.

Presiding Elders, W. T. Harlow, and M. J. Talbot, presented reports from their districts, which, on the whole, indicated progress. C. H. Titus was granted a superannuated relation.

The candidates for admission to full membership in the Conference were called forward, and forcibly addressed by the Bishop, on the duties and qualifications of their work; after which O. H. Fernald, J. Marsh, S. O. Benton, D. J. Griffin, E. G. Babcock, S. T. Patterson, G. E. Reed, O. E. Thayer, M. Howard, C. S. Morse, and J. H. Nutting, were admitted, and those not in orders were elected to the office of deacons.

On the third day, G. H. Bates, E. M. Dunham, E. S. Fletcher were admitted to full membership. N. G. Axtell was readmitted. R. Pavey, from Primitive Methodist Church, was admitted as elder. The invitation to hold the next Conference in Warren, was accepted. A Committee on Conference Boundaries was appointed.

Candidates for local Deacons' and Elder's orders were called, and H. W. Hamblen, N. W. Chase, A. P. Palmer, E. L. Latham, G. J. Campbell, E. M. Smith, W. Kirkly, W. J. Smith, V. W. Mattoon, and W. F. Whittecher were elected to Deacons' orders, and C. S. Nutter and J. S. Fish were elected to Elder's orders.

George E. Reed and S. J. Carroll having passed the four years' course of study were elected to Elder's orders.

The Lay Providence Conference met at Chestnut Street Church, last Friday, at 11 o'clock, agreed to visit the Conference and chose Hebron Vincent, esq., to represent them before that body. His remarks were responded to by Bishop Ames, who spoke well of the fact of Lay Delegation, and believed it would work well for the Church. The body were entertained by a collation at Mathewson Street Church. It was organized at 12 o'clock, by the choice of Hon. Geo. F. Gavitt, as President. Geo. F. Gavitt and Wm. H. Wardwell were chosen delegates. Timothy Keeney and Benjamin Pitman were chosen reserves. An address and resolutions were read by L. D. Davies, esq., and were adopted. We failed to receive them in season for this week. The whole occasion was important and interesting.

The Providence brethren know how to do it. They got up a very fine entertainment for the two Conferences, the ministers and lay delegates, in Music Hall, last Friday evening. The new and beautiful hall was well filled, five hundred and fifty plates being set, on five tables running the whole length of the hall. The singing was by a club of choice singers, with an introduction and benediction by the congregation and the great organ. John Kendrick, esq. presided with affability. Bishop Ames sat at his right. Drs. Brown and Talbot sat next. The feast was excellent and liberal, such as Providence knows how to get up. Handsome bouquets helped to set off the table.

Mr. Kendrick opened the second feast with a happy address, and introduced the toastmaster, Rev. Mr. L. D. Davis. The toasts were prepared by Rev. and Hon. Sidney Dean, and were very well put, of course. Bishop Ames, Rev. Messrs. Talbot, Upham, Brown, Winslow, Church, Livesey and others spoke. Rev. Messrs. Ela and Hibbens, and Mr. Hiram Aylesworth read racy poems. The whole affair was very enjoyable.

FOUR CONTINENTS are already represented in the delegates elected to the General Conference—Europe, Asia, Africa and America. The India and Liberia Conferences have chosen their representatives, the latter sending a native African gentleman as its layman. Germany chose hers last summer. It is a noticeable event and will make the coming Conference yet more famous.

The Boston Preachers' Meeting have lately been discussing the ecclesiastical status of women, with much ability. Drs. Clark, Lindsey, and Newhall, and Rev. Mark Trafton made the chief arguments. All the speakers conceded the right of woman to preach; they differed only as to her ordination. But as Dr. Curry wisely considers ordination a secondary affair, the right to preach seems to carry with it the right of formal recognition as a preacher, which is all that ordination confers. It is the first step, here as everywhere, that costs.

The *Northwestern* has this good advice in reference to blackmailing, evoked by the triumph of Rev. Mr. Carter over the abominable wretch of a woman who thought to victimize him:—

"Guilty or innocent, it is folly for any man to submit to be blackmailed. If guilty, the hope that it will prevent exposure is founded on the greatest ignorance of the nature and history of men. Extortion is relentless. Its tyranny once established, it will surely press the case beyond endurance, and the victim must yield or fly. If innocent, the first payment simply becomes evidence of guilt, and the coils of the monster are cruelly tightened as time rolls on."

The Boston Methodist Preachers' Meeting gets regularly and largely reported in the Boston papers. Mr. Sherman, son of Rev. David Sherman, does it for the *Traveller*, and does it well, and Rev. Mr. Manning no less spicily for the *Journal*.

A missionary in India, noticing some drunken people making disturbance, asked the owner of a shop, a Mohammedan, why he did not call the police? "Call in the police!" retorted the shopman, contemptuously; "we never had any drunkenness till you took possession of this country. You make people drunk, and then send for the police to make them keep order."

The homily of the Mohammedan would be good in New England even. We complain of taxes, paupers, and bad classes, and then allow men to manufacture these classes by bad liquor. Rum, next to original sin, is our greatest curse—the mother of curses, and yet we hesitate to let it go. The State warms the viper that stings and poisons the people. Legislatures fear to touch the foul idol; but such time-servers should be displaced by an indignant people.

Many little people are anxiously awaiting to-morrow, when the third matinee representation of "The Black Crook" will be given. It delights them as much as it pleases their elders, and hence its great popularity. A large audience witnessed its performance last night.

This is from one of the most "respectable dailies" of Boston. Any mother who can permit her "little people" to see such a performance as "Black Crook" is represented to be, and not expect their moral purity to be contaminated, must either be insane, and therefore not capable of having charge of children, or so polluted as to be unfit for decent society. God help such mothers and such children, and such a state of society as tolerates "Black Crooks."

The *Congregationalist* thus summarizes its churches in Boston and vicinity:—

"To sum up; of the thirty-three Congregational churches in Boston and immediate vicinity, scarcely one is not in a vigorous and fruitful condition. Six have lately entered new houses of worship, or are about to do so. Six are now building, or must soon begin. All but five are supplied with pastors, who, for piety and scholarship and pulpit power, are certainly an honor to the denomination.

"It is sometimes said that Congregationalism is dying out in Boston. We are of the opinion that it was never stronger than to-day. When was the outlook brighter than now?"

The Legislature of Massachusetts voted down the Woman Suffrage Amendment, 134 to 77. A motion to allow an informal vote of the women was carried, but went down with the bill. Now let that be put separately. This will begin the solution of one question, whether or no the women wish for it.

A note from New Bedford sends \$20 for the Augusta, Georgia, Fair. Another friend sends \$1. This is first-rate. Send more of the same sort. Will our ladies get up boxes of things for the fair? Many churches can send a package. This is a needed work. Help them.

The Quarterly Conferences at Newburyport, at their meetings last week, followed the example set by Wilbraham, and elected as their delegates to the Lay Conference at Worcester, two of their elect ladies. Washington Street sends Mrs. Eliza A. Parsons, and Purchase Street, Mrs. Harriet A. Currier. No doubt they will both honor the churches which depute them, and the posts they are called to occupy.

Attention is directed to the Annual Statement of the Asbury Insurance Company, in another place. No Company is doing a healthier and steadier business.

March 2, was the eighty-first anniversary of the death of John Wesley. What has that four score years brought forth after his kind? Who has affected the world half or quarter as much?

The laymen's Conferences all meet on Friday, at the church where the Conference is held.

PERSONAL.

Dr. Gregory, founder of the N. E. Female Medical College, died in this city last Saturday, of consumption. He was an unwearied worker, and in this sphere of labor will be long remembered.

Rev. Mr. Russell, of Detroit, candidate for the Vice-Presidency of the Prohibition party, visited Boston this week, and is now stamping Connecticut. The first Vice-President on the Birney ticket, Mr. Lemoyne, would be held in high honor by the present Vice-President Colfax, who is the fruit of that seed. So his victorious successor will hold Mr. Russell in deserved honor as his pioneer in this great reform.

A few of the friends of Rev. E. A. Manning made him a present of a beautiful Bagster's Bible, last week. It was announced in the Boston dailies as a gift to a reporter, he exercising this office in the *Journal*, and naturally much surprise was manifested, at such a gift to such a gentle-

man. Now, as they are lamentably deficient, we suggest either that Brother Manning lend his book round, or that the editors give like copies to their subordinates, and the subordinates to the editors. It will improve the press decidedly, we doubt not.

Rev. F. Wetherbee tells this incident on the "Unitarian Fiend": "Twenty-five years since, when stationed in Corinth, General Isaac Hodston attended our meeting. Sitting in church one Sabbath morning before service commenced, he was carelessly looking over the hymn-book, when his eye fell on that hymn. He was very 'liberal' in his views on the subject of the Atonement, and, as he told me himself, immediately tore the whole leaf from the book. For that, or some other reason about as weighty, the hymn was omitted from the edition now in use in the church."

Rev. Oran Strout, a superannuated member of the East Maine Conference, died at his home at North Searsmont, Me, February 22, aged 70 years.

Rev. Wm. Arthur is ill, and it is feared will not be able to visit our General Conference. This is greatly regretted. We hope he will yet be able to come. Rev. Mr. Punshon is appointed as his substitute, with Rev. Mr. Perks. They will all be welcome.

NEW CAMP GROUND.—REPORT.—The Committee to whom was referred the matter of electing a location for a new camp-meeting on Boston District, met at Wesleyan Association Hall, Bromfield Street, on Tuesday, March 19, and finally determined on the grounds at South Framingham, which had before been examined for the purpose.

The Association has been formed of ministers and laymen, including the pastor and one lay delegate from each of the charges connected with the camp-meeting, and proposing to become connected. Boards of Directors and Trustees were duly constituted. The following named gentlemen were elected:—

Directors—Dr. Eben Tourjee, W. R. Clark, D. D., N. Wetherbee, esq., A. S. Weed, esq., G. N. Noyes, esq., Rev. W. H. Hatch, H. J. Wood, esq., Charles Alden, esq., Rev. J. W. Lewis, Rev. C. L. Eastman, Rev. D. K. Merrill, Rev. F. T. George, A. J. Benyon, esq., Rev. Z. A. Mudge, D. C. Morey, esq., David Simpson, esq., Col. J. H. Chadwick, S. D. Wilt, esq., John Parmenter, esq., John Sulley, esq., Rev. E. D. Winslow.

Trustees—Charles Alden, esq., David Simpson, esq., A. S. Weed, esq., G. N. Noyes, esq., W. R. Clark, D. D., Col. J. H. Chadwick, D. C. Morey, esq., A. J. Benyon, esq., Dr. Eben Tourjee.

Land Committee—Charles Alden, esq., G. N. Noyes, esq., David Simpson, esq., Rev. D. K. Merrill, Rev. J. W. Lewis, W. R. Clark, D. D., Rev. C. L. Eastman, Rev. J. W. Willets, Rev. E. D. Winslow.

The latter Committee have in charge the arrangement of the grounds, and have already entered upon their duties. With a competent engineer, the work of preparation will be pushed rapidly forward. With ample and commodious grounds (some over 80 acres), surrounded with most charming scenery, in the very midst of a most rapidly growing section of the State, connected in every direction with growing towns, villages and cities, by many and multiplying lines of railroad, it is safe to predict that this new ground, with the growing favor attaching to the modern camp-meeting, will speedily become the resort of multitudes seeking retirement from the wearying toils and cares of the world, and physical and spiritual health and salvation, and the blended attractions of religion, nature, and art.

F. T. GEORGE.

THE NEWS.

DOMESTIC.—An accident occurred on the West Penn. Railroad, near Pittsburg, on the 22d; two passengers were killed, and fourteen injured.—In the United States Senate, on the 19th, the bill to pay \$190,000 prize money to the officers and crew of the Kearsarge was passed.—The Supreme Court of the United States has dismissed the Ku-Klux cases from South Carolina, upon the government plea of want of jurisdiction.—There has been an unusual number of fires in Boston of late, mostly private houses; cause, overheated flues.—The Ohio Falls car works in Jeffersonville, Ind., were burned on the 20th; loss \$500,000.—The election in Utah on the question of accepting the proposed constitution for a State Government, took place on Monday, 17th.—A fire in Laurel, Ind., on the 19th, destroyed nearly all the business portion of the town.—Brigham Young and other Mormons gave a ball in prison in Salt Lake, on Wednesday night. When Marshal Patrick heard of the affair, he had Brigham and his friends arrested, and sent to Camp Douglass. The Mormons are greatly excited.

FOREIGN.—There was great amusement in the House of Commons on the 19th, over Sir Charles Dilke's motion to examine into the royal expenses. It may not be all fun, however. Gladstone was quite sharp in his reply. The House refused to divide,

two being with the mover and 254 against. — Rothschild's miners, in Moravia, have been on a strike. In a riot four were killed and fifty wounded. — Victoria has gone to Berlin. — The House of Lords has adjourned to April 8. — The Austrian and Italian parliaments have adjourned. — Strauss, the composer, is coming to the Jubilee.

The Methodist Church.

MASSACHUSETTS.

Rev. Dr. Hare preached his farewell sermon before a large congregation, in Tremont Street Church, Sunday evening, from the text, "For he that is entered into his rest, he also is ceased from his own works, as God did from His;" Heb. iv. 10. Two hundred members have been added to the Society since Dr. Hare's pastorate, and the Church never enjoyed greater spiritual and material prosperity. Dr. Hare goes to Newark, N. J.

The Highlands Church, Roxbury, was densely crowded on Sunday night, to participate in the closing services of Rev. Mr. Collyer's very popular and successful pastorate. It was an occasion of deep feeling and interest.

The Washington Street Methodist Episcopal Church fair proved quite a success, and was continued till Wednesday.

The revival in Winthrop Street Church, Roxbury, still continues. The attendance on the classes have increased threefold, and the prayer meetings are seasons of great power. On Sunday, the services were attended by large congregations, day and evening.

Rev. J. W. Jackson has been transferred from the Philadelphia to the New England Conference. It is rumored he is going to Hanover Street Church, Boston.

The Allston Mission was organized into a Church on Sunday by Rev. Dr. Clark, Presiding Elder. The Church commenced vigorously. Rev. John Otis supplies the pulpit the coming year. Dr. Tourjee was present, and participated in the exercises.

The Worcester Delegates to the Lay Conference are E. Warner, Trinity; F. A. Clapp, Grace; L. W. Pond, Laurel St; J. Toulmin, New Worcester. The Wilbraham Delegate is Mrs. John Wesley Bliss, a very competent representative, who would make a fine appearance on the General Conference floor.

MONTGOMERY. — Some weeks since the readers of the HERALD were informed of an attempt made by annihilationists to injure the progress of the Methodist interest in Montgomery. At that time there seemed to be a widening influence of Christians, and some were inquiring for the way of life. To produce harmony in effort, the Methodists, through Brother Olds, the pastor, invited their Second Advent brethren to join with them in Sunday evening meetings, on condition that the obnoxious doctrines should not be advanced on such occasions. The invitation was accepted, and for a few evenings all was harmonious. But on the fourth evening attacks were made by the Millerites on our doctrines, and these attacks were so virulent that Brother Olds was obliged to declare the union meetings closed. Since then the Adventists have endeavored by every means in their power to oppose the efforts of our Church, and with a twofold result. The religious interest has subsided in both churches, and the influence of the disturbers has ceased largely throughout the town. Let the Church pray for the little band in Montgomery.

SPRINGFIELD DISTRICT. — A good revival interest has been maintained in the churches of Springfield for the last few weeks. In other places on the district God is mightily moving the people. In Southwick, such a work of grace was never before known. North Amherst and Hadley have been visited with gracious refreshings. Of places where there is no pastor now, Rowe, North Blandford, Granby, and South Hadley, and North Amherst, desire Conference preachers next year. The Springfield Monthly Meeting continues to be the centre of attraction for our preachers in the vicinity. A similar meeting is projected at Greenfield next year.

Our Preachers' Association met for the fifth session this year, at Trinity Church, Springfield, March 4 and 5. Three fourths of the pastors of the district were in attendance, and seemed all to heartily enjoy the Convention. A provisional invitation was extended from the pastor at Turner's Falls, and it is hoped a meeting will be held there in May or June.

DIGHTON. — We have in this place a very promising young church. It was organized six years ago by Rev. Jas. A. Dean. Frequent revivals have enlarged its numbers, and an excellent class of persons has been gathered into its membership. They are full of zeal for God's work, and in perfect harmony among themselves. To their pastor they give cheerful and hearty co-operation, determined to make his burdens light and his labors successful. During the past two or three years they have thoroughly renovated the interior of their place of worship, making it a pleasant and comfortable room.

A few evenings since the good brethren and sisters gathered in large numbers at the home of the pastor for a farewell visit, and in the course of the evening one of the young ladies confronted the pastor and wife with a speech, and in behalf of the company, presented them with some very valuable gifts. This is the third time that the people have thus testified their affection to the present pastor during his labors, giving in all more than \$100 cash, besides other presents.

CHARLTON. — Rev. N. A. Soule writes: "As my two years' labor on this charge are about to close, permit me to say that some prosperity has been enjoyed, both in financial and spiritual things. Last year the remaining debt on the church was canceled, and new lights and stoves furnished for the audience-room. This year a good house in the village has been purchased and paid for, and occupied by the pastor the last half of the year. The lot contains one fourth of an acre, with a good supply of apple and other fruits. But few believed this enterprise, important as it was, would or could be accom-

plished. I am glad to say that our people generally contributed cheerfully, and some of them nobly, and thus, with the generous gift of \$100 from our honored ex-governor, our anxieties and labors were crowned with success. This is really a great achievement, a noble advance. In addition to this we have also erected a substantial and commodious society-tent on the encampment at Sterling. Thus far, we think, this is doing well. More, and better than all this, we have also been favored with some spiritual good. If 'showers of blessings' have not fallen upon us gloriously, we can say that 'drops of mercy' have, and our hearts have been made glad over the returning prodigal and the repentant sinner. Youth and years have shared in these riches of grace, and several have united with the class or church, and more probably, will soon. To God be all the glory."

NORTH SHORE. — Rev. R. F. Macy writes: "The cloud of mercy has been hovering over the church here, and some of its drops have fallen on us. In the providence of God, in a feeble state of health, I have been finishing up the Conference year here, where our venerable brother, Rev. L. B. Cady, fell in death at the opening of the Conference year. We commenced extra meetings the first of January, and have held more or less every week since. Seven have been to our altar, and all have been either converted or reclaimed, nearly all heads of families. One man 64 years of age found Christ mightily to save. The Church has been greatly revived, and some are panting after full redemption, and Christ's cause is prospering in this isle of the sea. To God be all the glory."

WESTERN MASSACHUSETTS. — Church building progresses finely in the western end of our State. On Wednesday, 13th instant, Dr. Wentworth preached the dedicatory discourse to a fine audience in a beautiful new brick edifice in Williams-town, which has cost the society twenty thousand dollars. A balance of two thousand was readily swept away on the occasion of the dedication. Dr. Hopkins, President of Williams College, was present, took part in the services, and contributed towards the enterprise. His brother, Professor Hopkins, also liberally contributed. Several of the former pastors of the Church were present, and participated in the exercises. Conspicuous among them, was Doctor De Vol, of Albany, preacher here nearly thirty years ago, when the now old and abandoned church was new, and who then, in the Edward Taylor style, when once forced to hold a service in that peculiarly abominable part of the church, appropriately styled the *hase-mant*, thanked the Lord "for a hole in the ground" from which to worship Him! Rev. B. O. Meeker, the indefatigable pastor, is worthy of all the praise he will receive in this world, and the reward he will get in the world to come for the manner in which he has conducted this enterprise.

North Adams has a subscription of \$65,000, and Pittsfield one of \$32,000, and both places will soon rejoice in churches worthy of their fame and prosperity.

NEW HAMPSHIRE GLEANINGS.

The New Hampshire Conference has suffered the loss of several valuable men during the past few months. Rev. C. U. Dunning has been appointed City Missionary for Lawrence, Mass. It is a very wise selection for the city. Brother Dunning has wrought a good work among that people, as pastor of Garden Street Church, for three years. We predict for him a very prosperous future in his new field of labor.

Rev. E. F. Pitcher, pastor of Haverhill Street Church, Lawrence, Mass., has gone to the Philadelphia Conference, and we learn from good authority that the Rev. Dr. Barrows is to remain at Atlanta, Georgia, during the coming year.

Rev. D. C. Babcock goes to Pennsylvania, to fill the office of Corresponding Secretary of the State Temperance Union. Brother Babcock has given his attention to temperance work in New Hampshire for a number of years. He is thoroughly acquainted with the workings of existing temperance organizations, and no phase of the reform escapes his notice. He possesses the vigor of youth, has a clear mind, is a ready and eloquent speaker, and is one of the most radical of men on the great question. The old Keystone State will get a new stirring on the subject of temperance, while New Hampshire loses one of her strongest and most fearless workers in this good cause.

Four of our leading churches are left without regular pastors, Haverhill Street, Lawrence, Grace Church, Haverhill, Mass., Dover and High Street, Great Falls. These, and all other churches, as well as anxious preachers, will soon be delivered from exciting thoughts about destiny for the year to come.

The Rev. S. G. Kellogg, Presiding Elder of Concord District, had a brilliant silver wedding in the Masonic Hall, at Tilton, a few evenings since. Twenty newly-coined silver dollars, some elegant articles of silver ware, and a draught for greenbacks were among the presents. Poems were read by Revs. G. N. Bryant and S. P. Heath, and speeches made by Revs. S. W. Buland and Mr. Robinson. It was an enjoyable occasion, and closed with a fine supper.

At Garden Street, Lawrence, the pastor, Rev. L. P. Cushman, has baptized sixty-eight persons during the past year, and received seventy-five on probation. There have been one or more penitents at the altar almost every Sabbath evening since April, 1871. The Society is in a very flourishing condition.

The Methodist Church and congregation in Concord propose to erect a fine new church edifice during the coming Conference year. There is no point in our Conference where more fruit will be gathered from such a movement than in this city. It is the Capital of the State. A pivot point for railroads, and a large population centres here from which the present large congregation may be made much larger by erecting a more commodious house of worship. The pastor, Rev. A. E. Drew, has already by his popularity and tact secured a subscription of \$30,000 towards the enterprise.

Rev. D. W. Barber writes: "The Dover District Ministerial Association met at Greenland, the 22d and 23d ult. Rev. O. H. Jasper, and in his absence, N. L. Chase, presided. Two able essays on the woman question elicited considerable discussion, especially the one diametrically opposed to the female suffrage movement. The sermon, in place of essay on the sin against

the Holy Ghost, did not fully meet the views of an able divine of Calvinistic proclivities, and the subject of annexing the Lynn District to the New Hampshire Conference was very ingeniously presented, and facetiously commented on. The duty of a Preacher to his Successor, was so practical as to excite little discussion. For a subject at the next meeting, 'The way to make these Associations more profitable,' is recorded for the consideration of the Committee. Father J. T. Adams, whose mind seems as clear and pure as ever, added much to the interest of the meeting."

SALEM. — Rev. D. W. Downs writes: "The Lord has graciously heard the prayers of his people in Salem. The Congregational and Methodist churches at the centre united the 1st of February to hold union services. Brother Charles Nichols, of Boston, was present to labor with them. Precious seasons were enjoyed, believers were quickened and established in the faith, some professing to enter into the enjoyment of the 'higher life,' and sinners were converted, sixteen professing to find Jesus, and pardon for sins through the blood of Christ. To God be all glory. Our Church enterprise progresses finely. We have been occupying the vestries since the 1st of February, and only wait for warmer weather to plaster and complete the upper part of the house. The evening of the 1st of January was an occasion of interest to the pastor and his wife, who desire to express their gratitude to their friends who assembled at the parsonage in order to assist in celebrating the fifth anniversary of their marriage, leaving valuable tokens of their generosity."

MAINE.

BANCROFT. — Rev. H. P. Wood writes: "The glorious work of entire sanctification is prevailing. This is my ground of hope touching this and every other revival. Said Mr. Wesley, 'nor can this be prevented [backsliding] but by keeping up in them an hourly expectation of being perfected in love.'"

The Lay Delegates for Portland District are: Cyrus Sturtevant, Portland; Levi Remick, South Eliot; Daniel Pond, Biddeford; Wm. H. Neal, Saccarappa; A. S. Nason, South Standish; Reserves, Enoch Cousens, Henry Nutter.

CLAFLIN UNIVERSITY.

REV. GEO. WHITNEY. — At a special meeting of the students of Claflin University, held on Wednesday evening, March 6, a Committee was appointed to draft resolutions expressive of their kind feelings for Rev. Geo. Whitney, Professor of Theology, who must soon leave us for his home in the far-off North. The Committee after deliberation presented the following resolutions, which were unanimously adopted: —

1. Resolved, That we deeply regret to be obliged to part so soon with our beloved Professor.
2. That we tender our sincerest thanks to him for the fatherly kindness he has shown us during his stay here, and also for the good he has done, and for his untiring devotion in promoting the welfare of the said University.
3. That a copy of this be presented to Prof. Whitney, and one forwarded to ZION'S HERALD and Christian Messenger.

Committee — Benjamin Simmons, Jr., Benjamin E. Motte, Jr., Edgar D. Sasporta, Arthur H. Ezekiel.

CORNELIUS C. SCOTT, Chairman.

GEORGIA.

Rev. Dr. Barrows writes: "That the 'Clark Theological Seminary' at Atlanta, has opened very hopefully. It has been in operation just four weeks, and has twenty-six regular pupils enrolled; although there was notice of its establishment and commencement given only two or three weeks. Great interest is taken in the school through this region; and there is a prospect that the fall term will be very full. It is well known that the building, purchased by the Freedman's Aid Society, which we are occupying, is large and beautiful, and splendidly located. But, as we are without endowment, or funds even to furnish it, only as friends send us help, we have not yet been able to furnish more than one third of the house, and cannot accommodate another boarder without additional rooms furnished, which costs about \$50 a room. The zeal and energy of these poor men to learn, who, till within a few years were not allowed to see a book, would move the hearts and hands of northern Christian men and women."

DELEGATES TO GENERAL CONFERENCE.

NEWARK CONFERENCE. — Ministers: I. W. Wiley, J. T. Crane, A. L. Brice, R. L. Dashiell, J. R. Bryan, J. K. Burr; reserves: S. W. Hillard, L. R. Dunn, J. N. Fitzgerald. Laymen: — Campbell, James Strong.

LIBERIA CONFERENCE. — Minister: Charles A. Pitman; reserve: John C. Lowrie. Laymen: Daniel F. Smith; no reserve.

WASHINGTON CONFERENCE. — Ministers: Benjamin Brown, R. H. Robinson, James Peck; reserves: J. H. Brice, P. G. Walker. Laymen: — Shoveler, — Martin.

PITTSBURG CONFERENCE. — (Complete) — Ministers: S. H. Nesbit, I. C. Pershing, John Williams, Joseph Horner, John W. Baker, A. J. Endsley, William Hunter, James S. Bracken, C. A. Holmes; reserves: D. L. Dempsey, S. F. Minor. Laymen: Alexander Bradley, Charles J. Albright; reserves: J. W. F. White, John Hunter.

WASHINGTON CONFERENCE (Complete). — Ministers: Benj. Brown, R. H. Robinson, James Peck; reserves: Q. H. Rice, P. G. Walker. Laymen: Aaron Shooler, James A. Harris; reserves: Henry W. Martin, Joseph Ambush.

MISSOURI CONFERENCE. — Ministers: J. H. Hopkins, Samuel Huffman, Nat. Shumate; reserves: Z. S. Weller, J. T. Boyle. Laymen: Maj. J. W. Lewis, and F. Garrett, esq.; reserves: Judge T. J. C. Fagg, of Louisiana, and F. D. Phillips, of Plattsburg.

INDIA. — Minister, H. Mansell; reserve: J. W. Waugh.

PROVIDENCE CONFERENCE. — Ministers: M. J. Talbot, D. A. Whedon, W. T. Harlow, D. H. Ela, and F. Upham; reserves: S. C. Brown, G. W. Brewster; Laymen: G. F. Gayitt, W. H. Wardwell; reserves: T. Keeney, B. Pitman.

TROY CONFERENCE.

Revivals are not very extensive in this Conference this year. There have been, however, pretty generally, special efforts for the conversion of sinners that have not been altogether fruitless; and I judge a much larger per centage of the converts will be found to graduate to full membership in the Church, than has often been the case. There has been less employing of agencies outside of the pastor and ordinary laborers of the Church. I do not think the using of such special agencies unwise, provided they be wisely used; nor do I think, with some, that to use them wisely, is not to use them at all. These may often do some things, and strike some cases that could not be done or reached by the ordinary agencies. And where they are men, or women of God, walking closely in the exercise of an intelligent faith, they may be of incalculable value in helping the home laborers. It is with these as with extra religious services, they are of most value where the ordinary means and agencies have been most faithfully and most successfully employed. Where such means result in a wild, unintelligent excitement, there is sometimes, with a modicum of good, not a little evil. Numbers are called converted, who go out only to swell the number of so-called backsliders, more difficult to reach than if they had never made any move toward a religious life. Another evil (incidental, however, in this connection, for it may arise in the ordinary course of things), is that brethren become divided upon questions of religious experience. Some are led injudiciously into the profession of the "higher life," by whatever name they may call it, that is unprofitable both to themselves and to others. In other cases, some members of the Church are so fearful of injudicious professions in this direction, that they actually set themselves against any really deep spiritual expression, both to their own injury and that of others.

A *propos* to this matter of special agents in revival services: Some fifteen years ago, a man of remarkable spiritual power visited quite a number of our churches in such efforts. Everywhere great excitement was the result. That there was good done in every case where he labored for any length of time, I think no candid observer could deny; and yet in most cases there were some of the evils I have named. But he visited one place where there were none of these evils—where, though he spent but about a week, there was a work in the Church, followed by a work of salvation among sinners, that raised that Church more than one hundred per cent. in all that goes to make up the purity and efficiency of the Church of Christ. It was said by some, "He was afraid of the pastor." But not a bit of this. He and the pastor labored in entire harmony. But the pastor did not vacate his office, nor shirk its responsibilities. He did not wait for everything to be done by the evangelist, but sought to prepare the Church for the special effort by an earnest use of all fitting ordinary appliances. He looked after the converts, and with equal care sought the stability of the old members who had been specially helped. P. P. H.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NEM. xiv. 21.

GOOD NEWS FROM INDIA.—The following very interesting letter was received at the Mission Rooms at New York, from Rev. J. M. Thoburn, D. D., one of the Presiding Elders of the India Conference. Read it and rejoice at what the Lord is doing in that country. Brother Thoburn says:—

"We have been favored with a good measure of prosperity on this district of late, and I am thankful to report that our people are zealously working for the salvation of souls.

"Our District Association met in Lucknow early in October, and was an occasion of much religious interest. A number of our European members united heartily with their native brethren, and shared in the blessing which God bestowed upon them. About a dozen persons were converted, and a number were blessed with the power of a full salvation. Nine united with the Church as probationers.

"On the 19th of October, we held a four days' meeting in Lucknow, for the benefit of the English-speaking people. Taking advantage of the holidays allowed in honor of a heathen festival, we appointed outdoor meetings near the centre of the English quarter of the city, and also had two meetings daily in the chapel. A bitter opposition was excited by this bold move on our part, but God was faithful to his promises, and blessed the word to the good of many souls. Twenty-eight were converted, and the Church was greatly emboldened to work in season and out of season, for the salvation of souls. The work still goes forward, two persons having been converted during the past week.

"A protracted meeting was commenced at Cawnpore, on the 12th inst., and continued a week with very satisfactory results. Services were held in English

each evening, and in Hindustani, at two different points during the day. Eleven souls were converted to God, and a profound impression made upon the community. An English class was organized, and placed under the care of the Civil Surgeon of Cawnpore, who has united with our Church. The English and native membership work together very harmoniously, and there is a good prospect of a still better work in that important city. We have now forty-six members and probationers in Cawnpore, being more than double the number organized by Brother Taylor at the beginning of the year.

"I am every day becoming more firmly convinced that God has a much greater work for us to do in India than we anticipated when we came here. We cannot remain shut up in our corner of India if we would, and I long for the day when our evangelists shall be found far off in the regions beyond. Our converts are scattered in distant cities, and some of them find no congenial Christian fellowship in the churches near them. Calls come to us from distant places, and sooner or later these calls must be responded to.

"If our Methodism should blaze out into a revival flame, no Ganges will arrest its spread any more than the Mississippi checked a similar flame in America. Three days ago, two young men, converted at Cawnpore, begged me to accompany them to Calcutta, where a great harvest awaits the sickle. American Methodism might as well resolve to shut itself out of New York and Chicago, as for us to keep aloof from Calcutta and Bombay. God will lead us, and we hope to be ready to follow, and, spiritually discerning, to perceive the pillar of cloud."

SWEDEN.—A missionary in Sweden writes: "In the parish of Lynsdal, a gale of grace is blowing, and sinners hoist their sails to reach the calm harbor. In the midst of my discourses people have asked aloud for prayers. Friends, enemies, and the world have been obliged to kneel down, and God has graciously heard our prayers, so that nine sinners during the time I was there, found peace through the blood of Jesus, and commenced to sing the new song to the glory of the Lamb. It was pleasant to see how parents and children assembled around me, melting in the warm tears of love when I parted from them."

The Bible Society Record contains most cheering information of what the circulation of the Bible is doing in Norway, Mexico, France, South America, and Portugal. The reading of the Bible in those countries is doing wonders.

MADRAS PRESIDENCY, INDIA.—The great revival continues among the Telooagoos. Rev. Mr. Timpany writes from Ramapatnam: "During a recent missionary tour of three weeks, 70 were baptized, and in three villages there was a genuine revival of religion. Trained assistants are greatly needed to labor among them. The old faith in idolatry is rapidly declining. The Church members at Ramapatnam now number 251, and in all the mission more than 2,000. There were not 100 three and a half years ago.

INDIA CONFERENCE.—The India Conference was held at Moradabad, India, closing January 24. As no Bishop was present, Dr. Humphrey was elected President, and Rev. S. Weatherly, Secretary. The following statistics were given:—Members, 1,243, increase, 176; adults baptized, 133; Sunday-schools, 45, increase, 10; officers and teachers, 146, increase, 39; scholars, 1,927, increase, 750. Rev. H. Mansell was elected delegate to the General Conference. Rev. D. W. Thomas, one of the missionaries, presented to the Conference the noble sum of \$20,000, for the purpose of founding at Bareilly, a Theological and Normal Seminary. The Conference approved of extending the mission beyond the present field, and Bengal and Bombay were named as inviting fields of labor. The Conference has three Presiding Elder's districts, and the Presiding Elders are as follows: T. J. Scott, J. M. Thoburn, E. W. Parker. Twenty-eight men were stationed, and six more were needed to supply the work. The session was very pleasant, and the prospects of the mission never more encouraging. Let the Church rally to the support of this most important and successful mission.

Our Social Meeting.

Thus a brother cries out:—

"BRAKES OFF!"

We heard a minister the other day condemning certain religious services because they had been continued until midnight, and even beyond. Undoubtedly a majority of his brethren with whom he was conversing joined in this condemnation. Now fanaticism ought to be avoided, and a proper regard for proprieties is commendable, but is it not possible that we have altogether too little zeal in the work of the Lord? Are the operations of the Holy Spirit to be regulated by man-made rules of propriety? Pomposity and harlotry strut the stage before crowds in a reeking atmosphere for hours, and nobody complains. Men and women whirl in the debauching mazes of the dance "till daylight doth ap-

pear," and it is all right. In the social gathering the gay jest goes around, the ringing laugh is heard, and the joyous song floats upon the air until ten or eleven o'clock, or even past midnight; but as soon as the steeple chimes nine, all religious services must cease, even if penitents are at the altar crying for mercy, and the measureless interests of eternity are at stake.

Is this God's order? Read the record. Paul preached until midnight, and though a young man fell from the third story window and was taken up for dead, it did not stop the meeting; for after it Paul "talked a long while, even till break of day." We make God's work stand aside for almost everything else. Wise sailors take advantage of the tide. So should we. When the Holy Spirit is poured out, and believers are sanctified, and sinners are being convicted and converted, then should the Church make all sacrifice necessary, and press on the work. So did the fathers. Read the following, from the pen of Jesse Lee, describing a revival: "Some were two, three, or four hours on their knees; others were prostrate on the floor, most earnestly agonizing for mercy, till they could rejoice in God their Saviour? What power, what awe rested on the people!" Of the day following this, he writes: "About ten in the morning, a company of mourners assembled together at a private house, where the work of conversion began. First one, and then another entered into the liberty of the children of God. The news spread, the people collected till the house and street were filled with a crowd of believers, and a wondering multitude, and this continued without intermission till night. They then repaired to the church, which was presently filled, and they continued there until two o'clock the next morning before they broke up." Certainly this is the proper way. When God works, His people should work. The world will never be saved until the Church is so burdened for souls that it cannot rest day or night. Infinitely better than our worldliness and formality will be a storm of excitement that shall thoroughly alarm the Church, and roll its arousing thunders on the ears of the careless and indifferent multitudes.

To use the words of one of the most eloquent and successful ministers of our Church, "We scare the angels away just as they are about to alight," with the doxology. We are too anxious for neat little tides that we can regulate with our pocket almanacs; what we need is, mighty tidal waves, that shall sweep down and over all barriers, and deluge us with salvation. When God gives you the victory, don't be afraid to press the battle, even if midnight finds you at it. All men would reckon that general an imbecile, who, when victory had perched upon his banners everywhere, and his enemy was routed and flying in all directions, should call off his troops for luncheon.

Rev. N. D. George defends the ministers against a little over severity in an article on—

CHURCH RECORDS.

The article in the HERALD of Feb. 29, on "Church Records," is so slanderous in its character that it should not pass without a rebuke. I know not the author, for neither his name or place is given, or whether he is a layman or minister. He says, among other things concerning our ministry, that "half of them cannot write, and the other half cannot spell." This, of course, includes the whole. Is it so that all our ministers are such ignoramuses? If the writer has found the sad state of things, by reason of carelessness, that he names, it does not justify him in drawing so sweeping a conclusion, and thus traduce the whole Methodist ministry. Our enemies can do enough at this. Truth, not falsehood, is to correct and save the world. If a minister, and as reckless in the pulpit as he is in ZION'S HERALD, the Lord have mercy upon the people of his charge, and upon him too. There are others besides myself who regret seeing such an article in the HERALD.

Our brother mistakes one half the charge at least. They "cannot write," did not mean absolutely this; for if it had, they could not have kept the "records" at all; but it meant, write in a legible and handsome manner, and that charge might have included pretty nearly the other half also, for a clerkly pen is one of the rarest accomplishments of a clergyman. Some of them are almost entirely illegible; and hardly ten in any Conference would pass an examination for a book-keeper, in a banking-house. The complaint was right in that point. They are not trained to that service, and *hand-some* books are not made by unhand-some pens.

As to the lack of correct spelling, that is overdone. We doubt if but few, if any, are deficient in this particular. It would have been better had that charge been omitted. The general idea we heartily approve, and believe every minister would do well next year to open a new set of books in the penmanship of a permanent church clerk, who should be selected solely for this qualification. We are very glad attention has been called to this matter, and have no doubt the somewhat extravagant statement will attract attention that will ensure hereafter as handsome Church records, as we now have Conference records, which are kept by the best penmen of the Conference, in the best clerkly style.

"Brother John" has a complaint to make about—

MINISTERIAL INTERFERENCE.

It is not out of place to speak of trials in the social meeting. It is a relief to give vent to pent-up sorrows. We gain the sympathy and prayers of others for us, and that is a blessing. And when wronged by others, the wrong is sometimes removed by rebuking or exposing it. A trying-matter to ministers sometimes comes up,

that ought not. It is when ministers come into their charges, and get up separate prayer-meetings, without consulting them. Reference is not had to starting a new interest by another sect, where the field is large enough; but what is complained of is, one of the same Christian name does it. Usually it is those without employ, and sometimes those inefficient, so that they cannot sustain an interest, and keep much of a congregation anywhere. They creep about, and meddle improperly with another's work, causing some diversion and distraction in the minds of the people, otherwise happily united.

Ministers suffer untold anguish when this takes place in their charges. Dr. Clarke, in his Commentary, speaks of ministers, like fishermen, crowding upon each other, getting their lines entangled, and frightening the fish. Paul, gentlemanly, lovingly, and Christianly said he would not build upon another's foundation; but go to other parts. Would that all had a like spirit. And we pray those without charge to spare those pastors on whom untold responsibilities and anxieties rest, suffering from the cause named. "As ye would that others should do unto you, do ye even so unto them."

Brother V. A. Cooper speaks of his—

YEAR OF MINISTERIAL LABOR

With the Main Street Methodist Episcopal Church, at Nashua, N. H. No life is more systematically divided than the itinerant's. These annual appointments are as precise as degrees, and we shall soon be round the circle. This is the fifteenth degree to me; whether the last or not, God alone knoweth. But some years in the minister's life are more important than others. The year of a great revival; the year when the baby was born, especially the first baby; the year when a church was built; the year when the son or daughter was converted; the year when the death-angel flapped his dark wing over the parsonage; changing and fitful as is the itinerant's life, it is monotonous compared with such years as these.

With many of my brethren my wife and I must say, this has been an eventful year. It began with a transfer. Whoever thinks it is a grand thing to be transferred, do not know much about it. I remember when I used to see brethren who were eagles compared to the rest of us, stretch their wings and scale all Conference boundaries, leaving no wake in the air, so mysterious their flight; and like a foolish chicken I envied them their wings. A nest was nothing, a brood nothing, a well-supplied yard nothing, old associations nothing; give me wings! It was so humiliating to be kept down, and penned in by these old hens of Presiding Elders, who were simply feathering their own nests; give me wings, was all my cry. Before they grew, I had outgrown them.

It was the hardest cross ever put on my heart to leave the old associations of the Conference, where Jesus found me; where with a mother's tenderness the brethren had cared for me, where for fourteen years my appointments had always been satisfactory. What a struggle it was. A conflict with these emotions and duty to a darling daughter, whose pale, thin face was ever before me. May be the inland air will save her, we thought. May be God has opened a door for this purpose, and so we were transferred. But alas, August 31, the little Christian folded her thin hands, too tired for life, and went home to God. We took her back to our old appointment, and buried her amid the associations of the Church where she had received the right hand of fellowship. Ah, what a year. Her transfer so beautiful—ours so sad!

Every Christian will see that great blessings accompany great sorrows. God has blessed us wonderfully. This church, dedicated four ago, is not surpassed in architectural beauty by any building in the State, and the enterprise of the old Lowell Street Society in striking out for God and our Church, is worthy the admiration of New England Methodism. I found the kingdom a little divided, but no harm has come of it to Judah. God has healed the wounds, and united his people. The Sunday-school has been reconstructed into the most beautiful and successful I have ever seen. I append a few figures from the quarterly summary, which embraces 70 different items. Total, 263. Average attendance, 172. Catechised, 11 times. Conversions, 33. Members of church in school, 85. Members of school on church probation, 25. Church attendance of scholars, 1,875. Perfect scholars ("e. 1." 13 times at Sunday-school, 13 times at church, 13 perfect lessons, and 13 pennies given), 37. Highest percentage of perfect scholars was 70, a class of 10 boys taught by Mrs. C. B. Hill, organist, and wife of the chorister. I presume our superintendent, Brother H. W. Gilman, will consider this the banner school of New England until there is a better showing of figures from some other quarter. There was a floating debt of current expenses of \$1,650, which has been met by a subscription of \$1,825.

An effort to gather in the outstanding stock of \$20,000 is being made, which promises success. One of the brethren has built a beautiful house to be used as a parsonage for ten years, by which time, no doubt, the debt of the Trustees will be paid, and the society can build a house for this purpose. It is said to be one of the handsomest parsonages in New England. The society have furnished it at an expense of about \$600, all paid for.

We have seen the salvation of souls nearly every Sabbath during the winter; more than fifty have sought and found Christ. The good work goes steadily on. The young people are organized into a social union, numbering 150 members. The year closes with Holiness upon our banners, and with prosperity in all our borders.

"Here we raise our Ebenezer,
Hither by Thy help we're come;
And we hope by Thy good pleasure,
Safely to arrive at home."

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

THE VEGETABLE GARDEN.—The time is now at hand to begin operations on the land. Soon the soil, especially in the garden, will be in a condition to be worked, and it becomes every person interested to be ready. No one can doubt the value of a vegetable garden, and we will not waste words to show its great importance not only to the farmer, but to all who own land, or that can control enough of the same for a vegetable garden. The land best adapted to this purpose should be set apart, and well manured, for without a good dressing the best results cannot be had. It should be deeply ploughed, or possibly dug over to a good depth, and made fine. The garden should be so laid out as to leave a place for all kinds of vegetables, from early lettuce and radishes in the hot bed, to celery, cabbages, and other vegetables that remain out until very late in the autumn. It is much better for one to raise his own seeds; but if that has not been done, then one must depend upon the seedsmen. Determine now what seeds shall be sown, and crops raised, and then when the time comes and the land is in just the proper condition for sowing the same, no time will be wasted. Raise as great a variety of useful vegetables as possible, that the table may be well supplied at all seasons. There is no more healthful diet than good fresh vegetables, and it is strange that so many who have it in their power to secure them, should so much neglect to do so.

WHAT FRUITS SHALL I RAISE?—This question is so often put to us, that we have concluded to answer it yearly in this paper, that its readers may know our opinion on this subject. As spring is the best time to set pear, and most other trees, and as many are now making their selections, it may not come amiss to append a list of the best varieties of the various fruits raised in the northern part of our country.

Of pears we say, for early, Madeleine, though this is not of first quality; Rostiezer, Brandywine, Clapp's Favorite, and Bartlett, the two last bringing us to September, when the list may be enlarged, if one is fond of growing many sorts. The Abbott, Seckel, Sheldon, Urbaniste, Swan's Orange, Beurre Bosc, Belle Lucrative, Beurre d'Anjou, Paradise of Autumn, Lawrence, Vicar of Winkfield—the latter mostly for cooking. This gives a list of twelve, for home use. If we were asked to recommend a list for market alone, we should say, Bartlett, Sheldon, Doyenné Boussock, Swan's Orange, Beurre d'Anjou. We think more money can be made with a few, than with many sorts for market purposes.

Of apples we will give a select list for home use: Sweet Bough, Williams, Red Astrachan, one tree of each; Pumpkin Sweet, for cooking; Gravenstein, Porter, Fameuse, Hubbardston Nonsuch, Rhode Island Greening, Baldwin, American Golden Russet, and Roxbury Russet. There are, of course many fine apples that might be added to this list, but the above are, all things considered, the best.

Of cherries, we give a small list: Mayduke, Black Eagle, Black Tartarian, Downer, Hyde's Late Black.

Of plums, little can be said, for they are not a favorite fruit, and are also difficult to produce. The best are the Green Gage, Prince's Yellow Gage, Jefferson, McLaughlin, Lawrence's Favorite, Lombard, Coe's Golden Drop, which is rather late.

The list of peaches we shall name are Crawford's Early, Cooledge's Favorite, George the Fourth, Grosse Mignonne, Hale's Early, Morris's White, Oldmixon, and Yellow Raricpe.

For currants we say, Versailles, Dana's White, Red Dutch.

For blackberries, Dorchester.

For gooseberries, Houghton's Early, and Mountain Seedling.

For grapes, Concord, and that alone for market; Delaware, Rogers 4, 15, and 41, Hartford (for early), Diana.

For raspberries, Knevett's Giant, Brinckle's Orange, Hornet.

We give a list of strawberries such as we approve for home use: Hovey's Seedling, Brighton Pine, Wilder, Lennig's White. The latter is not a great bearer, but a very excellent variety.

Obituaries.

REV. SAMUEL W. RUSSELL, member of the Maine Conference, was born in the town of Canaan, Me., Dec. 24, 1833. Brother Russell was converted under the labors of Dr. Webster, in Gardiner; was baptized, received into the Methodist Episcopal Church, and licensed to preach by Rev. J. C. Aspinwall, at the age of 21. He joined the Maine Conference in 1855, and received from the Conference the following appointments: Bridgton and Naples (in this charge a hundred souls were given him as seals of his ministry), Harpswell, Poland and Minot, Lisbon, Durham, Richmond, and then returned to Poland and Minot. Here his health failed, and his voice and

lungs were so much affected by diphtheria, that he was obliged to take a superannuated rest, much to his regret, in 1865. After his health failed, he lived in Bowdoinham and Pittston, Me., and Knoxville, Tenn., where he died in Christian triumph at 6 o'clock, Sunday morning, January 21, 1872, aged 38 years, leaving a wife and three children, now poor and needy among strangers, to mourn their early and irreparable loss.

Rev. J. B. Ford, preacher in charge in Knoxville, says in a letter to me: "To know Brother Russell was to love him. He lived in our midst, and died a model Christian minister."

The following, in relation to the deceased, is from *The Knoxville Chronicle*:—

"With feelings of profound sorrow we announce the death of Rev. Samuel W. Russell, at his residence in this city, on Sunday morning, at 6 o'clock. He has been afflicted for four years with hemorrhage of the lungs. Seven weeks ago he was taken with typhoid pneumonia. His frail constitution was incapable of combating with the disease, and notwithstanding the tears and prayers of a devoted wife and a vast concourse of sympathizing friends, he is gone. He bore his sufferings with a calm patience, illustrative of the highest type of Christian character. Few men have lived in the world who have been more universally beloved and respected by those who knew him as was the subject of this notice. As a Christian minister, no one doubted his piety. With his neighbors and friends his word was his bond. No one dared to doubt his honesty and integrity in all the relations of life. He has resided in Knoxville since October, 1870, and in that time has made a host of friends.

"Two days before his death he was taken with asthma, and breathed with great difficulty. He was always cheerful in life; and whenever the recipient of kindness at the hands of friends, as he frequently was, he always expressed the deepest gratitude. Much of the time during his illness, as well as when he was in better health, was spent in fervent prayer; and he frequently expressed himself to his friends as having been 'talking with God.' In speaking of the future he said, invariably, 'All is well; the future is bright.' A few hours before his death he aroused from slumber, and, joy beaming in his countenance, said, 'I have had such a beautiful dream.' Just before his death he asked to be raised up, and said, 'I am dying now; lay me down.' Calling his dear wife by her name, he said, 'I am going safely home.' He was at all times composed, and died perfectly conscious of his condition. It was but fitting that he should, on a Sabbath morning, when all was peaceful and still, pass away to that eternal Sabbath, upon which he has certainly entered."

A. HATCH.

Mrs. MARY BENNETT died in Peabody, July 6, 1871, aged 89 years.

Her husband, with whom she had lived threescore years, passed on about seven months before her own release from the flesh. Mother Bennett was one of the most happy, exultant Christians whom we ever knew. It was a luxury to visit her, and hear her fervent ascriptions of praise to "My blessed Jesus." For many years she had walked in the way which grows brighter even to the perfect day. She had raised up a large family of children, and when she came to the evening of her days, she was all ready and waiting to depart and be with Jesus. She, her husband, and daughter-in-law were buried side by side in one grave, in Woodlawn Cemetery, Chelsea.

A. G.

Mrs. CLARISSA TULLOCK died in Salem, Feb. 1, 1872, after a long and distressing sickness.

For more than six months the nature of her disease (dyspepsia) would not allow her to lie down. She was obliged to occupy a sitting posture through the whole, and it was wonderful what patience she exhibited from first to last, indulging now and then in even playful remarks. She was very much resigned to her sickness and her approaching end, trusting in Jesus to the last. She was a member of the Methodist Episcopal Church in Peabody.

A. G.

Died, in Cohasset (West Bridgewater), **CALEB HOWARD**, aged 74 years.

Brother Howard was converted, and joined the Methodist Episcopal Church about thirty years since. During all these years he has been a faithful disciple of Christ. He was ardently attached to the Church of his choice, was seldom absent from the place of worship, always ready to take a part in the devotions, and never absent from the Lord's table unless necessity compelled it. He contributed largely for the support of the Gospel and institutions of the Church in this place. His end was peace, cheered by the blessed hope of a blissful immortality.

PAUL TOWNSEND.

Cohasset, March 12, 1872.

SHADRACH P. HARTFORD, **LOUISA GOODALE**, and **ELIZA GOTHAM**, three of the older members of the Methodist Episcopal Church in this place, have, during the past winter, been called to die.

They have, we trust, left the "land of the dying" for the "land of the living;" for "these all died in the faith," and "looked for a city which hath foundations, whose builder and maker is God."

O. C.

Lancaster, N. H., March 14, 1872.

WILLIAM B. MITCHELL died in Nantucket, Jan. 15, 1872, after an illness of two weeks, aged 65 years.

He had long been a member of the Methodist Episcopal Church; had been a class-leader thirty-five years; superintendent of the Sunday-school twenty-five years; had held various offices of trust and responsibility; and by his uniform piety and strict integrity of character, he had received the respect and esteem of the community in which he had so long resided. He died at his post with the armor on, in the full assurance of a glorious mansion above.

Cotuit Port, March 14, 1872.

A. B. WHEELER.

SARAH LEAVITT, widow of Jonathan Leavitt, died in Concord, N. H., March 9, aged 87 years.

Sister Leavitt experienced religion under the labors of Rev. S. Hoyt, nearly forty years ago, and continued a faithful member of the Church until her death. Though she sometimes expressed a fear that the Church would forget her, she did not forget the Church, but lived to honor it with her prayers long after she was deprived of its privileges. She suffered much through the infirmities of age, yet by her very sufferings she was doubtless being made perfect. Her end was peace. During her last hours she could see wisdom and love even in the dispensation of Providence that had taken her relatives one by one, before her; for the vision of a sainted daughter came to light up her own passage through the valley, and she went, "fearing no evil."

ALFRED E. DREW.

Concord, March 18, 1872.

Departed this life, March 8, 1872, **SYLVANUS TEMPLE**, aged 76 years.

He died at his home in Landaff, near the former residence of Father Brodhead, in Lisbon, N. H. He was a very industrious, frugal, and good man. His influence has been of the wholesome type, characteristic of the early settlers in this mountainous section of New England. He died in peace, trusting in Jesus as his Saviour and only hope. "Blessed are the dead which die in the Lord."

R. S. STUBBS.

WILLIAM H. WILDES died in Topsfield, Mass., Feb. 2, 1872. Brother Wildes was converted four years ago, under the labors of Brother W. D. Bridge. He lost his hope in Christ, and went back into the world. During his last sickness he was reclaimed, and died in the triumph of faith.

J. F. M.

HERALD CALENDAR.

Penobscot Valley Ministerial Association, at Orrington Centre, April 23, 24
 Rockland District Ministerial Association, at Murphy's Corner, Woolwich, May 12-13
 Providence District Ministerial Association, at North Grovesendale, Conn., June—

EASTERN CONFERENCES.

New England, at Worcester, March 27, Bishop Ames.
 Troy, at Saratoga Springs, March 27, Bishop Ames.
 New Hampshire, at Bristol, April 3, Bishop Ames.
 Vermont, at Chelsea, April 3, Bishop Ames.
 Maine, at Gardiner, April 10, Bishop Ames.
 New York, at New York, April 10, Bishop Ames.
 New York East, at East Bridgeport, April 10, Bishop Simpson.
 East Maine, after the General Conference.

A SAFE INVESTMENT.—Among the various railway loans on the market, perhaps none offers greater inducements to the capitalist seeking both safety and profit on his investment than the First Mortgage Sinking Fund Gold Bonds of the LOGANSPORT, CRAWFORDSVILLE AND SOUTHWESTERN RAILWAY OF INDIANA, bearing 8 per cent. gold interest, payable quarterly in New York, being 9 1-2 per cent. on the investment price.

This road extends from Logansport to Rockville, Indiana, a distance of ninety-two miles. Passing through a well-settled country and several large towns, besides furnishing ready east and west connections at Logansport, Colfax and Crawfordville, as also north and south connections at Crawfordville and Rockville, it cannot fail to have a large local passenger traffic. The country along the line is very rich, producing corn, wheat, oats, and other articles for the market; it is also a large producer of hogs, which at one season of the year will task the road to its utmost capacity.

Perhaps the most important feature, however, is its connection with the coalbeds and stone-quarries in Parke County. From both these sources a large traffic will in time be developed. The quality of the coal taken from the mines already opened is very superior, and is regarded by men of experience as surpassed by none in the State. The Chicago fire has created a large demand for fire-proof building-stone, which demand is in a great measure met by the extensive sandstone quarries of Parke County through which the road passes. We call attention to an advertisement in another column which more fully explains the advantages offered by these Bonds.

Dr. R. V. Pierce, of Buffalo, N. Y., sole proprietor of Dr. Sage's Catarrh Remedy, has for over three years offered, through nearly every newspaper in the United States, a standing reward of \$500 for a case of Catarrh in the head which he cannot cure. That he has treated thousands of cases, and had no claims presented for the reward from any one who has made a thorough use of his means of cure, is strong and conclusive evidence that he possesses sure means of curing this loathsome disease. The Catarrh Remedy is sold by all Druggists.

The speciality of Leasing Goods on easy weekly or monthly payments, is still in full force, and goods are daily taken this way by parties who are putting new carpets and furniture into their houses, but cannot pay for them all at time of purchase. We still sell as usual, a little lower than the lowest for cash, at Cunningham's Emporium, 296 Washington Street. 112

Folly! Shown by buying a Sewing Machine without castors for moving it about.

Business Notices.

I. B. SAMUELS,
ARCHITECT.
 40 Court Street, cor. Tremont,
BOSTON.

PROVIDENCE CONFERENCE SEMINARY.

East Greenwich, R. I.

Spring Term begins Monday, March 25. For information apply to the Principal.

REV. DAVID H. ELA, A. M.,

East Greenwich, R. I.

A VALUABLE COMPOUND

For the quick and speedy cure of all troubles arising from impurities in the blood is found in POLAND'S HUMOR DOCTOR. It is no new medicine of which nothing is known, but one that has been tried and tested for years, with the greatest success. PURELY VEGETABLE as it is, it can be used at all times with perfect safety. A single bottle will be found of great benefit. For sale by all Druggists.

SKIN DISEASES.

PERRY'S IMPROVED COMEDONE AND PIMPLE REMEDY.—The Skin Medicine of the Age. Is warranted to cure RED, WHITE, and MOTTLED PIMPLES on the FACE; FLESH WORMS, SCALY eruptions and BLOTCHED disfigurements of the skin. Sold by all Druggists. Depot 49 Bond Street, New York.

For Moth Patches, Freckles, AND TAN, USE PERRY'S MOTH AND FRECKLE LOTION. The only reliable and harmless remedy for removing Brown Discolorations from the skin. Prepared only by Dr. B. C. Perry, Dermatologist, 40 Bond Street, New York. Sold by Druggists everywhere.

To Cure Asthma.—Whitcomb's Remedy acts more directly than any other known panacea.

PERKINS & HOUSE'S Safety Kerosene Lamps, FRED'K A. BROWN, 35 Broadfield St. 35, 41

An ill wind is wind in the stomach, but quickly driven off by Williams' Extract Jamaica Ginger.

APOTHECARIES will tell you that the White Pin Compound not only sells readily, but is an excellent remedy for sudden Colds, Coughs, Sore Throat, Pulmonary Complaints in general, and also in all Kidney troubles.

Commercial.

WHOLESALE PRICES.

March 23, 1872.

BOSTON MARKET.

GOLD.—1.00% @ 1.00%
 FLOUR.—Superfine, \$5.75 @ 6.25; extra, \$6.75 @ \$8.50; Michigan, \$7.50 @ 8.75; St. Louis, \$7.75 @ \$11.00; Southern Flour, \$7.00 @ 10.50.
 CORN.—Western Yellow, 75 @ 77 cents; Western Mixed, 73 @ 75c bushel.
 RYE.—90 @ 95c per bushel.
 OATS.—56 @ 61c bushel.
 SHORTS.—\$20.00 @ 33.00 per ton.
 FINE FEED, \$22.00 @ 33.00.
 SEED.—Timothy, Herd's Grass, \$3.75 @ \$4.00; Red Top, \$4.00 @ 6.25 per sack; R. I. Bent, \$3.00 @ 3.50 bushel; Clover, 11 1/2 @ 12 1/2c per lb.
 APPLES.—\$4.00 @ 6.00 per bbl.
 DRIED APPLES.—10 @ 15 cents per b.
 PORK.—\$17 @ 18.00; Lard, 9 1/2 @ 10c; Hams 10c.
 BUTTER.—25 @ 27c.
 CHEESE.—Factory, 16 @ 18c; Dairy, 13 @ 16c.
 EGGS.—27 @ 28 cents per doz.
 HAY.—\$28.00 @ 32.00 per ton, as to quality.
 POTATOES.—\$2.00 @ 3.00 per bbl.
 BEANS.—Extra Pea, \$3.00 @ 3.25; medium, \$2.50 @ 3.62 bush; common, \$1.50 @ 1.75.
 LEMONS.—\$2.50 @ 3.00 per box.
 CRANBERRIES.—\$10.00 @ 17.00 per bbl.
 POULTRY.—14 @ 20 cents per lb.

REMARKS.—Medium grades, and St. Louis Flour is selling a shade easier than a week ago. Red Top Grass Seed, 25c lower per bushel. Apples firm. Pork, Lard, and Hams at unchanged prices, with steady demand. An improvement in the Butter market—prices advanced 2 cents per lb. Western Poultry nearly through for this market.

Church Register.

MAINE CONFERENCE.—RAILROAD ARRANGEMENTS.—All persons attending the session of the Maine Conference will be based on the several Railroads for fare one way. On the line of the Maine Central, including the P. and K. and A. R. H., persons will ask for an excursion ticket to Conference, and for fare one way will be furnished at the station where they buy their tickets with a return ticket.

On the G. T. R. R., they will purchase a ticket to Yarmouth Junction, and there they must purchase an excursion ticket to Gardiner. On all the other roads they will purchase a ticket to Portland, and there buy an excursion ticket to Gardiner.

On all the roads except the Maine Central, including the branches above specified, I will furnish at the Conference a return ticket to the station where they purchase their tickets.

Please be careful on the line of the Maine Central, to inquire for Conference excursion tickets, as they will not be furnished at the Conference.

March 21, 1872.

D. B. RANDALL.

N. H. CONFERENCE.—RAILROAD FARE.—The preachers and delegates attending the N. H. Conference, at Bristol, and paying full fare over the following Railroads, will receive, at the seat of the Conference, free return passes between the subscriber, namely:—The Northern, and its branches; Concord, Portsmouth, and Concord; Manchester and Lawrence; Vermont Central, from Bellows Falls to White River Junction; and probably B. Concord, and Montreal Road.

An extra train will run from Franklin to Bristol in the morning, upon the arrival of the first train from Boston, on Tuesday, Wednesday, Thursday, and Friday, of the Conference week. The regular train leaves Concord at 3 1/2 P. M., each day. Persons coming from the southwest part of the State can take the night train to White River Junction; from thence to Franklin by the Northern, and connect with the morning train to Bristol.

Preachers and delegates over the Montreal Road will leave at Tilton, and cross over to Franklin by stage, as the train will probably leave Concord for Bristol before the arrival of the Montreal train.

E. ADAMS.

Concord, March 21, 1872.

TO THE MINISTERS AND LAYMEN WHO ATTEND THE MAINE CONFERENCE AT GARDINER.—Dear brethren, the fourth volume of "McClintock & Strong's Cyclopaedia" is now ready for delivery. I shall have the work with me at Conference, for those whose names are on my book as subscribers. Others who desire to secure this valuable work can do so by giving me their names, at that time, as subscribers.

The four volumes, now published, will be sent to new subscribers immediately, if desired.

A. B. LOVEWELL, Agent for Maine.

By advice of the Committee of Arrangements, the Electoral Convention of Lay Delegates of the New England Conference will be held at Trinity Methodist Episcopal Church, Friday, March 29, at 2 o'clock P. M.

E. W. WALKER, for the Committee,

Worcester, March 21, 1872.

NEW HAMPSHIRE CONFERENCE.—Fare reduced one half on the Passaic Railroad, Vt. Those who pass over this road to Conference, will be furnished with free return checks.

JOHN ENGLISH.

Newbury, Vt., March 22, 1872.

Brethren of the Maine Conference, who are to be examined in the Third Year's Course of Study will meet, if they please, in the vestry of the Methodist Episcopal Church, Gardiner, April 5, at 2 o'clock P. M.

H. B. ABBOT.

N. H. CONFERENCE.—The Committee will meet the candidates for examination on the Fourth Year's Course of Study, at Bristol, in the vestry (Ladies' Room) of the Methodist Episcopal Church on Tuesday, April 2, at 1 1/2 o'clock P. M.

E. ADAMS.

Concord, March 21, 1872.

The class in the Third Year's Course of Study, connected with the New Hampshire Conference, is requested to meet the Committee of Examination at the vestry of the Methodist Episcopal Church, Bristol, N. H., on Tuesday, April 2, 1872, at 9 o'clock A. M.

MAINE CONFERENCE.—Brethren will please report, as a separate item, their extra Missionary collection to meet the debt upon the Parent Society. Also the same, if any extra Church Extension collection has been taken for the Western sufferers.

NEW ENGLAND CONFERENCE.—RAILROAD NOTICE.—Fare reduced one half on the following named roads: Boston and Albany, Worcester and Nashua, Fitchburg and Worcester, Vermont and Massachusetts, Connecticut River, Fitchburg, Boston and Clinton, Boston, Lowell, and Nashua, Stony Brook, Eastern, New London and Northern, and Norwich and Worcester, Boston, Barre, and Gardner, Providence and Worcester, below \$4.00.

Persons attending the Conference will pay regular fare to Worcester, and by calling on the subscriber will receive a free return ticket.

Woburn, March 7.

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